

# THE CHRISTIAN CENTURY

"To be of good cheer because the world has been overcome, and death vanished; to feel one's self a part of the infinite meaning and value of life; to feel the mortal putting on immortality, claiming an eternity for itself, and living as seeing Him, who is invisible, because life means so much, and is worth such consecration and such courage and such faith—this is the achievement and the message and the everlasting Gospel of the One to whom the prophets and the sages were clear but distant voices." —*Frederick Eli Dewhurst.*

CHICAGO

*The* **CHRISTIAN CENTURY COMPANY**

358 Dearborn Street

## The Christian Century

A WEEKLY RELIGIOUS LITERARY AND NEWS MAGAZINE  
PUBLISHED BY

**The Christian Century Co.**  
358 Dearborn St., Chicago

Entered at Chicago Post Office as Second  
Class Matter, February 28, 1902.

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Are payable in advance and begin at any time.  
Terms, \$1.50 a year. Foreign subscriptions  
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### THE CHICAGO CHURCHES.

The enthusiasm of the Pastor and people in the Sheffield Avenue church results in the frequent additions to the membership of that congregation. There were two accessions last Sunday, making twelve during the month. W. F. Shaw is the minister.

Rev. H. L. Weber, a Presbyterian missionary from Africa made the address for the Christian Woman's board of missions last Sunday evening in the Jackson Boulevard church. Parker Stockdale has the heartiest co-operation of his people in all the activities of his congregation.

C. C. Morrison recently began his second pastorate with the Monroe street church. The splendid response to his efforts to revive the work is seen in the growing attendance and the encouraging number of additions. There have been seven since the last report.

C. G. Kindred, pastor of the Englewood church reports that \$19.00 was received in the C. W. B. M. offering last Sunday and that \$50.00 a year was pledged by the auxiliary of that church toward the Centennial fund. There were three additions last Sunday in the regular services.

F. C. Aldinger is untiring in his labors with the Douglas Park church. They are planning for a new building. There was one addition November 25.

A new church building in Harvey will be dedicated on the fourth Sunday in December. In this special service S. G. Buckner, the pastor, will have the assistance of Z. T. Sweeney of Columbus, Indiana.

Next Friday, December 7, the Ladies' Circle of the First church will have its annual bazaar in Grand Boulevard Hall, on Forty-seventh and Grand boulevard. This promises to be even more successful than in former years when several hundred dollars were secured by the ladies for their building fund. Dr. Willett preached last Sunday and there were three additions.

At the Ashland church of which W. R. Moffett is pastor, there were two addi-

tions November 25 and one last Sunday. The work is in a thriving condition.

Mrs. Zoa Pearl Park, who is well known among our churches as a successful singing evangelist, is at present in charge of the music of the Hyde Park Presbyterian church. Recently she has been seriously ill at her home, 5465 Madison avenue, but we are glad to be able to report that at present she is much improved.

The quarterly rally of the Christian Woman's Board of Missions and the Christian Endeavor Union for the city will be held next Thursday, December 6, during the day and evening in the Jackson Boulevard church, 1010 Jackson Boulevard.

Last Sunday was "Current-expense-budget Sunday" in the Englewood church. Provision was made for an expense amounting to \$5,700.00 during the next year. This is much in advance of the year before, largely due to a 25 per

cent increase in the salary of the minister, C. G. Kindred.

Frank Dixon of the well known family of lecturers, will deliver a lecture in the Englewood church, Saturday evening, December 8, under the auspices of the Men's Bible class. This is the second number in a series of fall and winter entertainments. The lecture will be on the subject of "The Men and the Masses." Admission will be free, but a silver offering will be taken.

### DAY BY DAY

I heard a voice at evening softly say,  
Bear not thy yesterday into to-morrow,  
Nor load this week with last week's  
load of sorrow.

Lift all thy burdens as they come, nor  
try  
To weight the present with the by and  
by.  
One step and then another, take thy  
way—

Live day by day.

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358 DEARBORN ST.  
CHICAGO

# The Christian Century

Vol. XXIII.

CHICAGO, ILL., DECEMBER 6, 1906.

No. 49.

## EVENTS OF THE WEEK

The great importance of the imperial ukase sanctioning the disruption of the communes is beginning to be recognized by the press of Russia

**New Era  
for  
Peasants**

where the matter is receiving much attention. The opposition is taken aback by the wide scope of the measure and the unexpected and bold initiative of the government in attacking and solving in this radical manner the problem of communal ownership which has existed in Russia for centuries. In communes where no redistribution has taken place for the last 24 years, a peasant may acquire absolute personal property to such portions of the communal land which happen at the present moment to be in his possession or under cultivation by him. In communes where there has been a redistribution within 24 years this privilege is limited and is subject to pro rata calculation based on the number of members in the household. The ukase aims to reduce the present prevailing custom of cultivating widely scattered pieces of land, which is considered unfavorable to the successful agriculture, by giving the householders the right to demand contiguous pieces of land, thus making possible the consolidation of his property. The ukase further sets forth that whole communes can be broken by a two-thirds majority vote. Without daring to defend the antiquated system of communal ownership, which often has been cited as the sole remaining example of collective ownership, which has been regarded as the mainstay of the guarantees of equality to the peasants of Russia, the opposition press charges that the government proposes to build up a party consisting of the wealthier peasant householders, who naturally would be quick to take advantage of an opportunity to acquire big lots of land at low prices.

Lauded as a diplomat who tempered statecraft with the golden rule, John Hay was honored by the Jewish people of Philadelphia last Sunday when a handsome

memorial window to the late secretary of state was unveiled at Keneseth Israel temple. Attended by Secretary of State Root, Oscar Straus, recently selected by President Roosevelt to be the next secretary of commerce and labor, and Andrew D. White, former minister to Russia and Germany, together with six members of the Hay family, the exercises were among the most striking ever held in a Jewish synagogue. The members of the family who were present were Mrs. Payne Whitney and Mrs. James Wadsworth of New York, daughters; Clarence Hay, a son; Arthur Hay of Washington, a nephew; and Mr. and Mrs. Samuel Mather, brother-in-law and sister of Mrs. John Hay. The consecration address was made by Dr. Joseph Krauskopf, rabbi of the temple. He was assisted in the exercises by Rabbis Berkowitz and Landman.

Realizing that Abe Ruef is in far worse position than himself, Mayor Schmitz of

**New Graft  
Comes  
To Light**

San Francisco has decided to dissolve partnership. This course was advised by some of his wisest political friends. The mayor's action causes little surprise, as it has been foreshadowed in several speeches and interviews. When Mayor Schmitz arrived in New York he was emphatic in his declaration of his belief in the innocence of Ruef, and asserted that he would stand by him to the last. Later he took counsel with his friends, and his tone changed. At Green River, Wyo., he said plainly that he spoke for himself alone when he said he was innocent. Many believe Mayor Schmitz was used by Ruef only for his purposes, and that the boss got the money in most instances. The final separation is expected to take place within a few days. The grand jury's work is broadening out as new avenues of graft are opened up. The latest investigation has uncovered big frauds in the office of Auditor S. W. Horton, and it is expected he will be indicted for malfeasance. An expert account has been at work on the auditor's books for several days. He declares that there has been wholesale looting of the treasury since the fire. One item found was for \$100,000 for stationery for municipal offices since the fire. This stationery was purchased at about twice the market price from Phillips, Smyth, and Van Orden. The next department to be investigated will be the board of public works. Frank Maestretti, former head of this board, has given much testimony in regard to frauds in its management. For one thing he declares Abe Ruef exacted 10 per cent of all teaming bills for the department.

There will be plenty of time between now and March 4, when he retires from

**Coal  
Land  
Frauds**

the interior department, for Secretary Hitchcock to throw a flood of light upon the operations of the corrupt ring which has been stealing coal lands in Wyoming and other western states from the government in the interest of the various railroad corporations. The facts developed by the interstate commerce commission and by the investigation which has been going on here under the personal supervision of Secretary Hitchcock have established the existence of the frauds beyond a shadow of a doubt. The railroads employed "dummies" to enter these lands, and one question before the department now is to fix the responsibility, because it is manifest that these frauds could not have been committed in this particular way without collusion on the part of a whole string of government officials. The present indications are that the clews originally developed in Wyoming, Colorado, and Utah lead more or less directly into the general land office in Washington. Mr. Binger Hermann of Oregon, now a member of

congress from that state, is to be tried next month for acts he is alleged to have committed as commissioner general of the land office. He resigned from that office, and his alleged malfeasances were developed afterwards, and, in fact, after he was elected congressman.

The industries of Zion City are to be revived and operated under the management of the creditors.

**Creditors  
in  
Zion City**

This fact was announced at an open meeting held in the tabernacle. The decision to reopen the lace and other factories of Zion City was reached last Friday at a meeting held in Judge Landis' office between the attorneys for the Volva faction, those representing Dr. Dowie, and Receiver Hately. At this conference Dr. Dowie's attorneys agreed to relinquish all claim to the property to the creditors, providing Volva and his followers would do likewise. This was immediately agreed to. The tentative plan suggested was that Judge Landis should appoint three men and the creditors should name four, and the seven would constitute a board of directors. Receiver Hately is to be chairman of the board. The creditors on their part agree to be responsible for the debts of Zion.

Prompt steps have been taken by Premier Stolypin to deal with the situation arising out of the famine relief contract

**Famine  
Scandal  
in Russia**

scandal in which a man named Lidval and M. Gurko, assistant minister of the interior, are involved. The premier has called a special meeting of the council of ministers to discuss the affair. M. Gurko has resigned. When he presented his resignation the premier told him he should not quit office, but that for his own sake at least he must face the court. The premier is expected to appoint an interministerial commission, composed of assistant ministers, to investigate the case. He then will bring it without loss of time before the first department of the senate in public session. Orders have been given to at once collect evidence and submit to cross examination all persons connected with the affair, and Gen. Fredericks, governor of Nizhni Novgorod, has been summoned to St. Petersburg to answer to the charge of standing sponsor for Lidval. A man named Sotskikh, an associate of Lidval in buying grain in the provinces, also has been summoned by the minister of the interior. He failed to answer, and is thought to be in hiding.

The Spanish cabinet has resigned. The present political situation is one of great difficulty. This is because of divisions in the liberal majority and the resignation of Senor Moret after only a few days in office. The resignation of the ministry was followed by hostile demonstrations in the chamber of deputies.

## EDITORIAL

**In Essentials, UNITY; In Non-Essentials, LIBERTY; In all Things, CHARITY**

### **THE SECTARIANISM OF NAMES.**

From time to time there arises from some of our brethren a demand that we all agree upon a name which shall be employed exclusively by all our churches, so that there may be no further confusion. Some of the churches use the name Christian, others Church of Christ, and others Church of the Disciples. Some of our people like to be called Christians, others Disciples.

In the nature of the case this matter can never be settled to the satisfaction of any one who desires to have one name alone. For the New Testament is itself the warrant for the use of several names. Church of God and Churches of Christ are both employed, while individual followers of Jesus are called Disciples, Christians, saints, brethren and believers. It is clear that when such variety finds employment in the Scriptures, a people loving the Word of God as much as we do will not easily select one name and leave the others unused. Mr. Campbell preferred the word disciple, as expressing the true idea of a learner in the school of Christ. Yet he never discouraged the employment of other terms accorded approval in the New Testament.

We shall continue, therefore, to speak of the Christian church, meaning by that either the entire company of believers in Jesus, or our own brotherhood, as the case may be, and attempting to make clear our meaning by such expressions as avoid confusion. We shall continue to speak of disciples of Christ, meaning by that all who love the Lord, and of Disciples of Christ as referring to our own brotherhood in these unhappy days of a divided church. Those who speak of our own people as "disciples of Christ" are, of course, quite at liberty to write improper English if they desire. But they are always compelled to acknowledge their error by the qualifying words which they add to avoid ambiguity.

But a further question arises in the thought of one who gives attention to our nomenclature. Our church notices in almost every city of importance contain such names as "First Christian church," "Central Christian church," "First Church of Christ," etc. What is it that determines the right of a church to assume such a title? If there is any meaning in terms, "First Christian church" means the earliest foundation in the city, devoted to the service of Christ. Is there a single case in the country in which one of our churches bearing this title is actually the oldest church in the place?

If not, is it our purpose to assume and assert that until that church was organized there were no churches in the place worthy the name Christian? If so, sectarianism could go no further. Moreover, we deny vigorously the assumption of any such attitude when we say that we do not claim to be the only Christians, but Christians only. If this means anything, it must imply that we decline to limit the term Christian to our own churches. How then can we justify such names as "The First Christian church" etc?

Even territorial names, such as Douglas Park Christian church, Walnut Hills Christian church, Broadway Christian church, Monroe Street Church of Christ, and Hyde Park Church of the Disciples are open to practically the

same objections, unless it can be shown that there are no other churches, present or future, worthy of the name Christian, in the localities or on the streets so named.

The Disciples need to face the fact that much of their church nomenclature is divisive, arrogant and presumptuous in view of their claim to be apostolic and lovers of unity. We should not deny in the names we employ the very principles we have championed from the first. It is certainly possible to so designate our churches that no unloving thrust is made at other Christians, and no blame is incurred by us as claiming exclusive right to that which belongs to all believers alike. H. L. W.

### **RACE PREJUDICE.**

A recent event in Chicago has aroused many people to the danger of awakening the hatred of one class against another in any community. A certain charitable organization whose managers are women desiring to increase its funds, secured the services of Senator Tillman of South Carolina to deliver a lecture, ostensibly on conditions in Cuba, but as every one knew, in reality a treatment of the race question from the standpoint of a rabid negro hater.

The negro citizens of Chicago, realizing the nature of the contemplated speech, visited the ladies having in charge the arrangements for the lecture and begged of them a change of plan, at the same time offering to pay over to their organization at once a sum equal to any expected return the lecture might yield. This appeal was made on the ground that no possible good could be accomplished by the discussion of the question in the manner Mr. Tillman is accustomed to treat it, and that race prejudice is already in many communities, including Chicago, to a point which might result in dangerous outbreaks between the lawless elements of the two races.

In spite of all persuasion, the women declined to make any change in their plans. The offer of the negro leaders was then raised to \$5,000, but without avail.

The Tillman lecture was a rehearsal of the familiar arguments against the legal status of the negro, and a practical justification of lynch law in cases of brutal wrongdoing on the part of the blacks.

In the course of his speech, the lecturer, asked what about the law, cried, "To hell with the law." One might have supposed himself listening to an anarchist speech in the Haymarket, rather than an address from a senator of the United States.

No good can ever come from such partisan and sectional appeals to race hatred. We have no sympathy with that northern sentimentalism which insists on instructing the South as to its duty to the negro. But as little do we regard the right of any man, senator or statesman, to attempt to transplant the feuds of a section of South Carolina to northern communities in which the negro problem is one of the least of public dangers.

The evil wrought by appeals to prejudice such as Mr. Tillman's speeches and the books and plays of Mr. Dixon has no redeeming feature in the alleged public dangers.

the enlightenment which arises from the discussion.

There is no question but that the outrages committed by ignorant negroes strike deep into the heart of a sensitive and chivalrous white population. But the negro himself has many wrongs for which only partial atonement has been made.

The fact of slavery in itself is not the worst of these. That such a condition made every negro woman the lawful prey of a white master is more appalling than slavery itself; still worse is the fact that to-day negro women, north and south, are regarded as easily corruptible by white men, and the moral fibre of the unhappy race has been weakened by practices to which slavery opened the door. While white people are justly aroused by the brutal crimes too often reported, has the black man no cause for indignant protest when his home is invaded and destroyed by white spoilers?

There is too much to regret and forget on both sides to permit hatred to burn among people who are bound to each other by the inexorable ties of national history, national sin and national suffering. What the ultimate future of the negro is to be no man can prophesy. In five hundred years will he have been absorbed into the white race, as other races have been and are being absorbed? Or will he have so developed the traits of a self-supporting and industrious people as to stand by himself as a competing race? No one can now foresee or predict.

But in the meantime his only salvation and the only safety for the white race where the negroes are most numerous, is his education in self-respect and competence, so that he may exchange the impossible dream of social equality for the attainable estate of industrial self-realization, commercial ability and moral rectitude.

H. L. W.

### **MEN OF NOTE.**

Professor W. M. Ramsay, the eminent scholar of Aberdeen, whose works on the Apostle Paul have opened a new epoch in New Testament study, has been knighted by the king, in recognition of his eminent services in the fields of archaeology and biblical learning.

Dr. John Clifford, the foremost of English Baptists, has just received a spontaneous and loving expression of popular approval on attaining his seventieth year. His services in behalf of the educational bill have been noteworthy.

Hugh Black, the eminent Edinburgh preacher, has accepted a chair in Union Theological Seminary, New York. His audiences have tested the capacity of the large Edinburgh church for years. His arrival is a distinct addition to the American teaching force.

Dr. Frank W. Gunsaulus, pastor of Central church, Chicago, which meets in the Auditorium theater, has conducted a class in "The Art of Preaching" at the Chicago Theological Seminary during the past year. He is also president of Armour Institute.

Dr. W. A. Bartlett, pastor of the First Congregational church of Chicago, has been conducting a vigorous campaign to compel the mayor to enforce the Sunday closing law against saloons. Dr. Bart-

lett is fearless and persistent in his crusade, and has become the recognized leader of the reform forces.

Frederic E. Dewhurst, pastor of the University Congregational church, Chicago, died last week after more than a year of indisposition, during most of which time, however, he remained on duty. He was one of the most esteemed and honored ministers in the city, a scholar of rare attainments, a most lovable man, a Christian without fear and without reproach.

It is not improbable that Professor Harry Pratt Judson, the lifelong friend and counsellor of President Harper, for many years dean of the Departments of Arts, Literature and Science, and at present acting president of the University of Chicago, will be elected president by the trustees at an early date. No choice could be more appropriate.

#### DR. SANDAY ON THE LIFE OF CHRIST.

The announcement that Dr. Sanday was to give a course of four lectures at Oxford on "The Reconstruction of the Life of Christ," attracted a large audience to the school's to hear the first lecture on "Twenty Years' Research." The gathering was not large but very representative, says the British Weekly, seniors as well as juniors assembling in great force. The lecture opened with an interesting testimony to the value of the "German tools" on this subject, and a frank acknowledgement of indebtedness to them. While agreeing more with English scholars, Dr. Sanday confessed that he had learnt more from Germans. Reviewing the twenty-three years since he returned to Oxford as Ireland Professor, Dr. Sanday briefly indicated what had been done in England in connection with the textual and literary problems of the Gospels. In this retrospect the work on the Latin, Syriac, and Coptic versions, such books as Hawkins' "Horae Synopticae," E. A. Abbott's "Johannine Vocabulary and Johannine Grammar," and those of Armitage, Robinson and Swete, and the articles in the two recent Bible Dictionaries, were briefly but pointedly characterized. An interesting comparison was then made between English and Teutonic scholarship. The strong point of the latter was said to be its constant forward movement. With us, results once gained last for a generation, but in Germany they are at once used as a point of departure for fresh questions and new combinations. Our advance is desultory; the German has a cohesion and constant progress through the twenty-one universities contributing continually to the common stock and thereby guaranteeing continuity of research. Three recent German books were then dealt with—Weinel's "Jesus in the 19th Century," Steinmann's "Spiritual Revelation of God in the Person of Christ," and Schweitzer's "From Reimarus to Wrede." Illuminating comments were made on the first two, but it was to the third that special attention was given. It was described as the work of a young man, with all the weakness and strength of youth, one-sided, relentless in logic, drastic in criticism, and with no respect of persons. In spite of fundamental differences, Dr. Sanday acknowledged his great debt to Schweitzer in connection with these lectures. One clue was held firmly, the apocalyptic teaching of the Gospels, and the insistence on the Kingdom as entirely eschatological.

This, in the light of its Jewish background, was, in Dr. Sanday's view, the most distinctive feature of the research of the last twenty years. Through Dilman, Dr. M. R. James and Dr. Charles, a mass of Jewish apocalyptic literature has now become accessible, and has made a vast difference to the entire field of study. Our Lord's relation to this literature was then dealt with, and the discussions of Baldensperger, Johannes Weiss, and Bousset briefly summarized and criticized.

#### DRIFTING FROM THE TRADITIONS.

This is a day of independent thought, and of free speech. There are a few men who can be held fast to the traditions of the elders, and who contend for doctrines and practices, the basis for which they know but little or nothing of, simply because it is a doctrine or contention of the party with which they are affiliated. This is party loyalty. It is this principle that gives a man standing in the political parties. With the partisans, the utterances and positions of "the fathers" are sacred, and belong to the orthodox canon. To question the utterances or positions of those who lived and were prominent from one to ten centuries ago, is heresy pure and simple. This is also true with the religious partisan. With these one's ecclesiastical standing is determined, not by his loyalty to the Word of God, but by his faithful adherence to what some one taught many years ago, and which was adopted as a party shibboleth.—*The Christian Courier.*

#### A GREAT EVENT IN CHRISTENDOM.

Next May, in the "Eternal City" of Rome, Italy, there will be held one of the most important and far-reaching gatherings of the time—the Fifth World's Sunday school convention. Previous conventions were held in London in 1889 and 1898, in St. Louis in 1893, and in Jerusalem in 1904, but the coming assemblage is expected to surpass them all in interest and results. Extensive plans are already in operation to make it a gathering unique in the history of the Christian church.

The thousands of delegates and workers in attendance will represent 262,000 Sunday schools, with 26,000,000 members, from Iceland to Cape Colony, and from Alaska to Tibet. Men and women speaking more different tongues and representing more different sects and creeds will meet in harmonious conclave to promote God's kingdom than probably ever before in history. While the official language of the convention will be English, sectional conferences will be conducted in German, French and Italian. The convention will last four days, from May 20 to 23d, and will be held in a large hall in Rome. But the most unique meeting of the gathering will be a vesper service, which it is planned to hold within the ruins of Coliseum. It will truly be a memorable scene to witness men and women of all languages and tongues singing praises to God on the spot where the blood of martyrs of our faith was shed in the early centuries of the Christian era.

The "call" for the fifth convention has been issued by an international committee of business men and ministers representing the Sunday school interests of

the world. The body is composed of eleven men for the United States, an equal number for Great Britain and others for Germany, Sweden, Italy, Switzerland, Mexico and Canada. Its far-reaching and cosmopolitan character may be imagined from the fact that it includes Prince Bernadotte, son of the king of Sweden; Count Bernstorff of Germany, and two American millionaires. The chairman of the committee, who is devoting almost his entire time to preparing for the convention, is Dr. George W. Bailey of Philadelphia.

#### MEYER'S FOUNTAIN PEN.

Addressing ministers at Leominster recently, according to the British Weekly, the Rev. F. B. Meyer said: "Were you ever scared by the fear of being cast away? 'Lest, when I have preached to others, I myself should be a castaway.' Paul was too good a Calvinist to speak of being cast away from salvation. He meant cast away from service. I have at home an old pen. I bought it when fountain pens first came into use, and used it for a time. But it got so that it would not make a scratch, and when I put it into my pocket, not wanting to use it, it would shed its ink and stain my handkerchief. I was obliged to get another, and the old one was 'cast away.' It is mine still; but it is no good. I know how that pen feels. When I am packing my bag, the pen says to itself, 'He is getting ready, he is going out again; but he is not going to take me.' So it may be with us. God used us once, but it is possible to get into a condition in which we become useless, and God would have to say, 'He is no good now.' A castaway."

#### SERMON SUBJECTS.

Edgar D. Jones, Bloomington, Ill.—"The Gist of Galatians."

Perry J. Rice, Portland Ave. Church, Minneapolis, Minn.—"The Method of Evangelism."

Charles C. Morrison, Monroe Street Church, Chicago, Ill.—"The Non-Sectarianism of Jesus."

Robert Lord Cave, West Side Church, San Francisco, Cal.—A series on "Choice": (1) "Choice and Heredity"; (2) "Choice and Environment"; (3) "Choice and Education"; (4) "Choice and Eternity."

Herbert L. Willett, First Church, Chicago, Ill.—A series on "Bible Narratives of Primitive Times": (1) "Creation"; (2) "The Garden of Eden"; (3) "Cain and Abel"; (4) "The Long-Lived Patriarchs"; (5) "The Deluge"; (6) "The Tower of Babel."

China may seem walled around against the admission of the word of God; but we have as good ground to believe that all its bulwarks shall fall before it as Joshua had respecting the wall of Jericho.—Robert Morrison.

Everywhere God's strong hand was busy during the nineteenth century, preparing a highway among the nations of the world for his spiritual and eternal kingdom on the earth.—Jas. S. Dennis.

Missionaries to a barbarous people deserve a vote of thanks from the commercial world.—Robert Moffat.

Leave your reputation at the foot of the cross.

## The Church and Social Justice

Richard W. Abberley

The question I desire to press home in this paper is "Does the Church have a duty to society as an organized whole in helping others to bring in the Kingdom of God, or is its work done when it labors to save the individual?" The theory of orthodox Protestantism has been to put the whole emphasis on the individual—save the individual units and thus regenerate society. But did not Jesus come into the world not only to save men, but man, to teach us not only our duty to God but to society. "Theology," says one, "is half of religion, sociology is the other half." Each deals with man in certain relations. Theology considers man in his relation to God, sociology in his relation to society. Both are embodied in the profound statement of Jesus, "Thou shalt love the Lord thy God with all thy soul and mind and strength, and thy neighbor as thyself." It is the church's duty therefore to teach men that salvation in the highest sense means getting into right relations with God and man. There are many people who are good Christians, but wretched neighbors, exemplary church members but tyrannical employers, devout worshippers but unscrupulous traders. The anomaly, for instance, of a Rockefeller hated and ridiculed in the press for crushing by unscrupulous methods weaker competitors, plucking the small roses in order to make one fullgrown un-American beauty, and at the same time extolled by reverend gentlemen as a most devout Christian, builder of churches and endower of universities—a man of charitable and sympathetic instincts—proves that many otherwise bright minds don't grasp the relation between personal conversion and social salvation. Too often the church has tolerated the thought that there can be one standard of justice for man as an individual and another for him in his corporate capacity. This is a travesty on justice. A common gambler would not be tolerated in the church, but a man may still bet on the price of grain, says one, or gamble in stocks and stand high in both church and state—that is, if he wins the bet. Akin to this kind of social justice is the fact that too often "the tramp who steals on the street goes to the workhouse, and the contractor who steals the street itself goes to the board of aldermen"; or as Gladden pithily puts it—"the man who steals a ham from a freight car goes to the penitentiary; the man who steals the railroad goes to the United States Senate."

Many are trying to solve the problem of the workingman and the church today. Canon Farrar said of England that not three per cent of the working classes, which included the great masses of the people, were regular communicants. Some say in this country that two-thirds or three fourths are habitually absent from the house of God. Certainly the workingman in the church is too often conspicuous by his absence. Why is this? Is it not because many of the workingmen of this country at least, charge against the church, and that not altogether without some reason, that it bids them be silent and suffer in social wrongs and gross injustice in this life in the hope of getting their reward hereafter? Thus they say the church and the educated classes are lined up with their enemies, the monopolists and the

ruthless oppressors of labor. The church "winks at commercial robbery and tells the robber he will be all right if he gives a portion of his plunder to the Lord." "The ministers preach on the story of the rich man and Lazarus and leave the impression that all that is necessary to get to heaven is to be poor, and most workingmen are poor." They charge that her teachers neglect the greater law of the Kingdom—"Thou shalt love thy neighbor as thyself." They acknowledge that Jesus Christ, the workingman that shovels the plane in the carpenter's shop at Nazareth was in sympathy with earth's toilers, but they doubt the sympathy of his church. In view of this attitude of many workmen is it not the bounden duty of the church and her ministers to keep continually in touch with social and industrial problems, that this misimpression, if it be such, may be corrected, and that they may be assured that as followers of the Mechanic of Galilee their cause is ours. When we come to understand this question we will see that Jesus Christ, our great and beloved Master, is the real cause of the social problem. The gospel is the great disturber of the social calm, and Christ is the world's greatest agitator. Before he came there was no social question. He gave new meaning to life and new dignity to men, teaching us that man's labor is no mere commodity and he himself not a chattel to be bought body and soul like oxen or pig iron or grain, but a creature of God made in his image and endowed with inalienable rights. "It is because," says Dr. Gladden, "we look through Christ's eyes of compassion for the multitude, when we see poverty and pauperism, idleness and intemperance, vice and haunting care, bankrupt households and neglected children, incapables and criminals—that we realize that there are cruel wrongs and social injustice that need righting."

What does social justice in relation to the church involve? We reply, the physical man cannot be neglected if we are to save the multitudes. Says Charles Ferguson, "The question of food and clothes is inextricably bound up with the interests of art and letters and all together are meshed and woven in the grand eternal issues. Jesus recognized this when he fed the multitudes in the wilderness. Paul acknowledged it when he said, 'If a man won't work neither shall he eat. "No loaf for the loafers,"' was Paul's motto. There was rare good sense shown by the Salvation Army girl who announced as her subject of discourse, "Soup, Soap and Salvation." Trying to preach to a crowd of men in a common lodging house in Liverpool, England, years ago on "Conversion," they shouted, "Give us bread, we are hungry." To offer a sermon to hungry, starving men was to offer them a stone for bread. We say the world is getting better. It is true the lot of skilled workmen is growing better, but the great mass of workmen when we consider all the circumstances, are no better off than they were thirty years ago, and many are worse off. I am no pessimist, either. But as Dr. Benjamin Kidd forcefully puts it, "What avails it that the waste places of the earth have been turned into the highways of commerce, if the many still work

and want, and only the few have leisure and grow rich?" What does it profit the worker if knowledge grows, if all the appliances of science are not to lighten his labor? Wealth may accumulate and public and private magnificence may have reached a point never before attained in the history of the world, but where is society the better, if the Nemesis of poverty still sits like a hollow-eyed spectre at the feast? The wheels of the world go around quicker for science stokes the furnace, but men work sullenly. A new patrician class, we are told, has arisen with all of the power but with none of the character or responsibilities of old. We hear of the "Robber Knights of Capital," and the "unclean brigand aristocracy of the stock exchange." We are told those who profit are the organizers who set the machine to work, pull the levers, study its pulses and know its wants. They divide and govern and the world works that they may grow rich." Whatever we may think of the above it is a fact that despite tremendous commercial prosperity such as has never before visited our country, yet in all our great cities there are thousands who are constantly living on the verge of poverty, and the spectre of dire want, like a horrible nightmare, is ever hanging over them and with every fluctuation of trade or recurring financial crisis they are thrust over the brink into an abyss below to fill the ranks of the criminal and dangerous classes. It is not a satisfactory explanation to say that this is the result of thriftlessness and intemperance, for these two evils are largely themselves the result of social conditions. Poverty leads to discouragement, and discouragement to intemperance, crime and social vice. This leads me to point out that social justice demands that the church shall help to create a

### New Environment for the Toilers.

Dr. Wilbur S. Crafts asserts that the program of the Salvation Army is twofold. First, change the man; second, change his environment. This means, make society a safe place for a saved man. "Evolution," says one, "is not always a development upward. A new race of men is being created with the inherited traits of physical and moral degeneracy suited to the moral environment of the tenement house, the saloon and the jail." The saving of the individual is good—it is glorious work. But while the church is saving its thousands, the saloon, the sweatshop, the tenement house, the social vice, the filthy workshop, the unsanitary factory, long hours of labor, ruined homes, haunting care and grinding greed are slaying their tens of thousands. Instead of lopping off the limbs let us strike at the root of this deadly parasite, let us get at the heart of the malady by the church wielding her mighty power for specific reforms in social conditions.

There is no problem, for instance, in which the church is more vitally concerned than that of preserving the purity and stability of the home. This social institution that is the basis of all Christian civilization. Man made the state, God made the home. Christ gave us the conditions of its happiness and integrity. A true home is a world of care shut out, a world of love shut in—it is a haven of peace and a harbor of rest, the

shadow of a great rock in a weary land, and a shelter in the time of storm. But among the poorest classes "home" is a mockery. Too often is it the breeding place of vice, and a mere den of wickedness. The mother and children must work to compensate the father's enforced idleness or low pay. The children often come into the world with weak bodies, broken nerves and moral impotence. Overwork for women and children is the natural basis of vice. No place is so much the result of environment as the home, and there is no sadder result of social injustice than the breaking down of the home life and home ties.

Again, why could not the church aid in bringing in the age of industrial freedom from exhausting homes of labor. This lies at the very heart of the evangelization problem. When men are doomed to long and exhausting hours of labor six or seven days in the week without any holidays or vacation except in case of sickness, how can we expect them to have an interest in the activities of the church or even attend the House of God? It is literally a fact that they have no time for religion. They are white slaves. Long hours and Sunday labor make spiritual development an impossibility. Therefore the eight-hour day movement, the cessation of all unnecessary work on the Lord's day, and the Saturday half holiday should all find a ready champion in the church as looking to providing greater opportunities to working people for moral, intellectual and spiritual development.

As Professor Commons says, "Man after all is not an animal—he is a being of inspiration, he rises by his efforts toward the ideal. He is not lifted up from beneath and carried into the realms of manhood and righteousness, but he is to be lured and won and inspired by longings for faith, hope and love. And if his bodily and spiritual powers be not basely exhausted in the inexorable grind for food and shelter and clothes he may rise above the animal and reach out for the noble joys of the soul. Then often only can religion touch him."

Right here we want to anticipate an objection. There are those, possibly some here, who object to the discussion of social problems in the pulpit or to the church taking part in social agitation. A common argument is as follows: "We find in the primitive church a complete absence of what may be termed the ordinary social economical and political propaganda. The conditions in these respects were in all conscience bad enough, but they did not form the subject of Christ's or the Apostles' preachings. Slavery existed in the most cruel form, but no anti-slavery crusade was set on foot. Judea was a crushed nationality, but these Jewish exhorters had nothing to say about a political redemption. One saw everywhere the extreme poverty but the disciples never interested themselves in the principles of wealth of nations.

When the preacher has become merely political it is because he has lost his grip on religion." In the Cincinnati Evangelical Alliance recently a preacher opposed action looking to law enforcement on the ground that the gospel works like leaven—silently. This argument does not have as much force, however, as some suppose. The people whom Jesus addressed had no political responsibility—they were not citizens, but subjects. The people to whom we preach are sovereigns, wielding

the royal sceptre of the free ballot—ordained of God to organize society and responsible to him for their political duty and they need instruction in the great principles that lead to social and political regeneration. No preacher should become a mere politician. What we have to do with is the religion of politics, the religion of sociology and economics, and these we must teach. The pulpit can not be silent on sins, individual or national, that are cursing society, and bringing sorrow, degeneration and injustice to the masses of the people. Every preacher should be a force for social righteousness like Isaiah, Jeremiah, Elijah and John the Baptist, Paul and Jesus of old. Too long we have made an impassable gulf between the sacred and the secular.

In view of the foregoing we insist then that the church has not only an individual, but a social mission, she needs to develop the neglected hemisphere of Christ's gospel—the making of a Christianized society. And to this end there stands before her three great social duties. These are

#### **First, the Creation of a Social Conscience.**

In one-third of a century past, remember, five social evils that men said had come to stay, have had to go because the national conscience was aroused and Christ's social ideals had come to stay—these evils were slavery, dueling, polygamy, lotteries and the spoils system. But though slavery has ceased from Christian nations, industrial injustice is still with us. As Ruskin has said: "In place of the selling of men we have the hardly less cruel underselling, and in place of no wages, the hardly less cruel low wages."

Monopolies by the manipulation of industries, franchises, manufactured articles and raw products rob the poor. Rich corporations fasten giant evils upon society. The weak and lowly are often compelled to work in filthy and disease-breeding workshops, children of tender years toil in unhealthy factories, robbed of health and sunshine and the happy hours of childhood. Against these evils the church must lift her voice. And mark this, our plea for the restoration of primitive Christianity admirably fits us and logically commits us to take a leading part in social questions. "The whole New Testament throbs with divine enthusiasm for humanity. This is the meaning of Gethsemane and Calvary. Christ talked with single souls but he never ignored the multitude, nor misunderstood its meaning. The story of the wounded man on the Jericho Road is deservedly popular with social reformers. And can the Disciples of Christ see the swarm of sufferers in the slums and pass by on the other side? Can they read of bread riots and savage strikes and the exploitation of labor by monopoly and not lift their voice nor hand to help, but pocket a part of the spoils?

The employer and the employee, the capitalist and the laborer are appealed to by the voices of the New Testament and that without any regard to custom or expediency but according to the eternal principles of right and wrong." Thus the church's first duty is to create a social conscience. And this can be done not by abstract theorizing and glittering generalities, but by specific instruction. This leads me to the second great duty of the church which is

#### **Second, to be a Teacher of Social Relations.**

We Disciples of Christ again are superbly fitted for this by our absolute

intellectual freedom. This is a condition necessary to the highest intellectual service. The masses need instruction and our office as ministers and leaders and prophets is to instruct them.

1. We should emphasize and explain the dignity and the rights of labor. Jesus put the stamp of divine dignity on labor by living as the Mechanic of Galilee. He shows, as Farrar says, "That labor is a pure and noble thing; it is the salt of life; it is the girdle of manliness; it saves the body from effeminate languor, and the soul from polluting thoughts." "There are," says one, "some degraded men who wear fine clothes and do nothing for the world but stare at it and suck the sweetness out of it." But, he who shrinks from labor, however humble, is not fit to clasp the horny, toil-worn hand of the Carpenter of Nazareth. As labor has dignity and worth and the laborer is a creature of God, with inalienable rights, he must be treated with justice, kindness and love. On the other hand, the laborer is bound to be just to his employer and his fellow workmen. He must do an honest day's work for an honest day's pay. He must not be always "watching the clock." He must do unto others as he would that they should do unto him. This is a free country and the laborer has as much right to organize unions to protect labor as the capitalist has to organize trusts to exploit labor, but no union or trust has a right to say when a man shall work, and when he shall not work. This is slavery and tyranny. Even the so-called "scab" has his right to toil and keep the wolf from his door.

2. We should expound the rights of capital. The church as a teacher of social rights needs to correct false doctrines of labor. The teaching of Karl Marx, that all wealth is produced by labor, if that means manual labor, is false to the core. On the contrary, the brain power that organizes labor and multiplies its capacity to produce thirty, sixty and a hundred fold is a cause of value. The brain power that invents and utilizes the forces of nature and harnesses them to civilization's chariot is a producer of wealth. Intelligence, industry, honesty and purity all have economic value. Emerson says, "Whether your work be fine or coarse, planting corn or writing epics, so long as it is honest work well done it will have a reward to the thought as well as to the senses; the reward of a thing well done is to have done it." But the epic has an economic value as well as the corn—the poet, the philosopher, the musician, the preacher are all toilers and contributing to the general welfare and the world's happiness and civilization.

The pulpit should not be afraid to deal with specific social questions of every day interest. The people are eager for knowledge. They want to know what righteousness is both for the individual and the mass, the aggregate. So long as dust is thrown in the eyes by passionate partisans we expect to see them turn to their own impulses and away from God and his Church. No better use could be made occasionally of the Sunday evening service than to devote it to a series of sermons on Religion and Sociology. Why not discuss such themes as The Model Employee from the Employer's Standpoint; The Model Employer from the Employee's Standpoint; The Problem of Capital and Labor; Unionism

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## The Churches and Ministerial Relief Day

### A Divine Ordinance.

"Where the scriptures speak we speak, and where the scriptures are silent we are silent" is a significant and an important statement, which was more used and perhaps better understood by the fathers of the "Restoration Movement" than by many now who wear only the name Christian. Not so with the phrase "Ministerial Relief," which is more used and better understood by the Disciples to-day than by the fathers, though many have yet to know its importance.

Ministerial Relief is significant, not only of the needs of some of our good brethren in the ministry, but also of the obligation and responsibility of the church to supply that need. In that divine ordination "those who preach the gospel shall live of the gospel," it is as certainly ordained that the church shall give as that the ministry shall receive. It is Christ's ministry, it is Christ's church. All belongs to Him, and He is all in all. He cannot use the ministry without the church, and He cannot use the church without the ministry. This divinely constructed bit of spiritual machinery is one of the most important agencies in all the universe. Upon it God depends for the final consummation of His holy purpose manifest in the gift of His Son. That we depend upon God is true; that God depends upon us is equally true. We cannot live without His blessings; He cannot save the world without our service. "We are laborers together with God," but only as we do His will.

### The Whole Church.

It is often the case that some special mission work is undertaken and carried on by a single congregation; and where there is the ability this is a very good thing to do. But for the larger work in meeting the obligations the Lord has laid upon His people to preach the gospel in all the world, we organize to systematically gather the funds and wisely work the fields. Hence, our Missionary Societies. A single congregation with the financial ability might elect to support some aged or disabled minister who has been forced into retirement, and this wheel within a wheel would work in perfect harmony with the Divine will. Indeed, it would be a most Christ-like thing to do. But only an occasional congregation would be able to do this in addition to other financial obligations. Therefore in order to meet the obligations of these larger demands we organize a department of the general work and call it Ministerial Relief. It is God's will and His order that this work be done, and our wisdom to do it through the agency of organization. The supreme thing before us being, not the organization, though it be essential, but the observance of this divine ordinance, the support of the Lord's ministry.

### Must Be Continued.

There are among us good brethren who seem to think that "pioneer work" in this "Restoration Movement" is all done. That the pioneer preachers have all gone to their reward, and there is little or no need for this kind of work longer. In fact, that the term "pioneer" belongs to a bygone age. To recognize just two or three things will easily clear up this unfortunate misunderstanding. And to begin with, just as long as there is a mission field anywhere in all the world there will be pioneer work to be done.

### A. L. Orcutt

Just as long as preachers continue to live they will continue to grow old. And just as long as preachers so love the Lord and desire the salvation of their fellowmen that they will do pioneer work without salary consideration, they will continue to come to the sunset of life like their Master with no place to call their own where they can lay their heads, or support provided save that only which God ordained. And this support is theirs, not as a charity or benevolence but as their just dues for having laid their lives and their all upon the altar of the Kingdom in the long years of useful service they so freely gave the Master's cause. These noble men have hearts that have been pained and sensibilities that have been chagrined, not because they are poor and needy, but because the church which is now reaping from their sowing has failed her sacred duty in making just returns to her Lord.

### What We Are Doing.

For a few years we have been pretending to support some of our worthy, worn-out, old preachers. We say pretending, for that is about all it has been. Our hundred dollars a year for a man and his wife with no other income, cannot be called support. We may call it help, assistance, something, but not support. A brother of more than a million, standing for the restoration of the practice of Apostolic Christianity, with the wealth of the Disciple, and the few men and women needing this support, doling out the pitiful sum of sixty to one hundred a year for one, or it may be two persons, and call it support, brethren, is a travesty on Christianity, and makes "Our Plea" a mere pretence. We may not expect to influence the world by our preaching if it be not supported by our practice. It is not our pleasure, but our duty to say these things for we do ourselves as a people and the plea we make an injustice by the insignificant support we give the work of Ministerial Relief. It is little less than a reproach that ten thousand churches of Christ averaged less than sixty cents each for this work last year.

It may be our duty to point out the sin of sectarianism, to emphasize the scripturalness of Christian unity, and to lay great stress upon the importance of world-wide evangelism, but it is no less our duty to magnify the gospel ministry by an adequate, just and willing support. The ministry is a holy calling, its support is a divine ordinance. We cannot afford this indifference to this matter. We must give to it the attention its importance, necessity, and God demand.

### Responsibility.

For the accomplishment of any work, even to carrying out the purpose of God, there is always obligation and responsibility somewhere. In minor details, minor responsibilities, but in the larger sense, the responsibility of first importance rests upon the leaders. This is conclusive, and places the responsibility of the church's general welfare upon her leaders, the ministers. The church is missionary only as the ministry is missionary. She will carry the gospel into all the world, not as her ministers direct, but as they lead. She will be aggressive in any field or department of work only

as the ministry leads the way. In this work of Ministerial Relief every congregation in the brotherhood will follow the lead of its minister. If five thousand ministers will tell their congregations only once each year of the importance and the church's privilege in this matter there will be five thousand offerings gladly made to this work, and five thousand preachers will dignify their own ministry and make record in heaven of their own worthiness should a possible misfortune befall them. They would thus discharge a responsibility laid upon them, and as gospel ministers they would send to the treasury of the Board of Ministerial Relief all the funds necessary to honorably do this work which God has put into their hands. That this work has not had proper support in the past is due to a neglect of duty upon the part of the preachers who hold the progress, the power, and the influence of the church in their hands. Brethren, in the active ministry, not only the old preachers, but God, himself, depends upon you in this work. When you fail the old preachers, you fail God.

### The Honor Roll.

An old proverb says, "It is no disgrace to be poor, but sometimes very inconvenient." The truth of this statement, particularly the last part of it, has been realized by some of the bravest and best men the world ever knew. Men who have laid aside the natural desires to accumulate this world's goods, turned their backs upon opportunities and possibilities of luxury, and laid their all upon the altar of the gospel ministry, for the sake of their fellowmen and the glory of God. And, not because of this sacrifice, but because of the church's neglect of duty, they are today suffering for the necessities of life. Not seeing her duty and realizing her opportunity, the church annually spends in foolish and hurtful ways many times the amount of money necessary to handsomely support all the aged and disabled ministers within her communion, and by doing which she would honor the Christ, dignify the ministry, and favorably impress the world. The church can never go forth in her full strength until she corrects this defect.

There were seventy names on our annual list last year. We call these good people our "Ministerial Relief Family." They are poor and needy, not to their own, but to the church's shame. Their names constitute the honor roll of the kingdom before whom the whole church might bow with uncovered head. They are a royal soldiery, the heroes and heroines of many hard fought battles. In part, their labors made possible our strength and greatness as a people today. They plowed the fields and sowed the seed of the kingdom; we are reaping the harvest. Truly we have entered into their labors, and they are worthy the support we owe them.

### Needs of the Work.

The matter of first importance in this, as in all departments and enterprises of the church, is for the preachers, the divinely ordained leaders of the people, to understand and realize their relation to the work. "Like priest like people" is old but true. There is no church problem that is not a preacher problem: that is to say, the preacher holds the key to the solution. His leadership is the determining factor.

The next important and essential thing in connection with this work is to understand that it is the work of the church, and not simply the work of the Board of Ministerial Relief. That the Board is only the agency through or by which the church is supporting her aged and disabled ministers. To so regard this matter will prove a satisfactory solution of all the problems connected with the work.

Still another item of no small import is that the church recognize that her responsibility in this matter is not only to the aged and disabled ministers, but especially to the Father, Himself, for by His own ordination the duty of this ministry is laid upon His people. It is through the temporal blessings the Father gives His church that He expects to furnish the support He ordained for those who preach the gospel. God and His people are one when the people are with Him in His plans and work.

Twenty-five thousand dollars are needed in this work this year if we shall do our duty toward God and to the old preachers. And if we shall have a conscience void of offense before God, our next annual report will show even a much larger amount than that. Some of our annuitants ought to receive at least \$300 a year; instead they are receiving \$100. Others receiving \$60 or \$80 ought to receive \$200. And, brethren, this half-hearted way of doing the Lord's will is not due to our inability but to our indifference, and we must waken up. We cannot afford as a people, nor as individuals, to take such a record before the judgment throne. The old preachers can afford to go half-clad and even half-fed, but the church cannot afford to allow them to suffer such injustice. No! Brethren. No! At least five thousand preachers ought to interest as many congregations to make their offerings to this work December 16, and instead of hunger and cold, there would be joy and gladness. Where is the preacher among us who can expect the Father's blessing upon his work if he neglect this sacred duty? Help us, O God!

#### From the Other Side.

The following extracts were taken from some recent letters received and are given here to show the good spirit that prevails among those who compose our "Ministerial Relief Family." Aside from duty and religious obligation it ought to be a pleasure to any true disciple of Jesus Christ to assist such people. If our spirit toward them in their need was like theirs toward us in our indifference, we ourselves would be happier, and they would be abundantly supplied with life's necessities; yea, they might even have a few of its comforts, for we would spare of our abundance.

**Dear Bro. Orcutt:**  
Your draft of Oct. 1st received. I have no language that will fully convey to you and the Board of Ministerial Relief the gratitude of my heart for such relief in my need of help. I feel proud of my brethren for whom I labored for fifty years so assiduously and loving that they remember me now in my weakness. In the midst of my failing tears I say, God bless the dear brethren into whose hearts He has put it to remember the old and needy. If I had the means I would enrich this fund for I was hungry and you gave me meat.

Your humble brother.

**Dear Bro. Orcutt:**  
Your very kind and welcome letter of Oct. 2, containing draft for \$25.00 received, for which I sincerely thank you. I can't tell you what a burden of care your timely remittance lifts just at this time of the year when winter supplies are pressing upon us and to be able by the liberal help of the Board to meet these necessities is surely gratifying to me. But best of all comes to us your words of Christian sympathy and

good cheer. God bless you and the Board for them, and may the Father's loving care ever guide you in all your work of love for His sake is the prayer of

Your grateful sister in Christ,

Dear Brethren in Christ;

My old heart was made to rejoice to-day on receiving the ten dollar check. You know you have my sincere thanks. It will enable me to have a few comforts which I could not have without it. I almost gave my life in caring for my dear husband so many long years ere he was called to rest, but God has been so good to me, and I rejoice in the hope of eternal life when these pains and aches are over. Again thanking you, I am,

Your sister in the faith,

Dear Sirs:

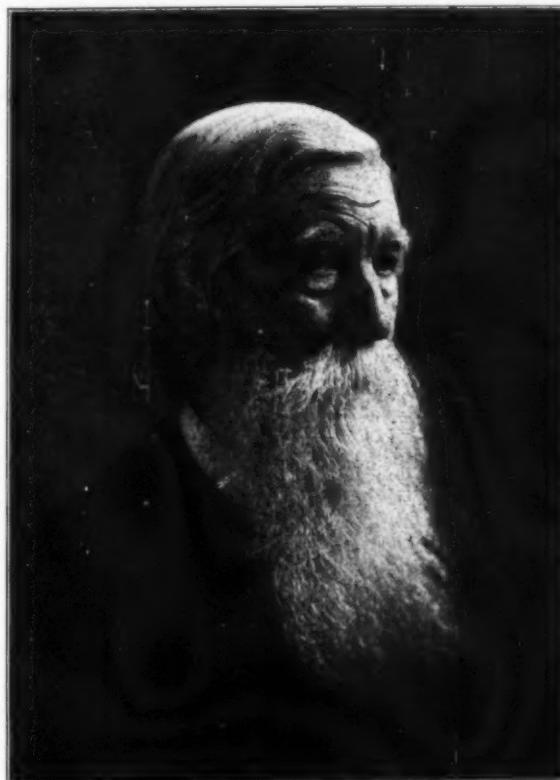
I am truly grateful for the remittance you send me and certainly appreciate the same. The amount just lacked \$3.00 of paying my house rent and I am still unable to do anything in the way of work. Therefore your favors are thankfully received.

Gratefully yours,

Dear Bro. Orcutt:

With grateful hearts we most thankfully acknowledge the receipt of your highly appreciated letter of the 2d inst. with New York draft for \$25.00. As you so kindly say, this sum cannot meet all our necessities, but it does help us so much. We often regret we could not do without it and let some other faithful servant of our Lord have it. Wife joins me in sincere thanks and humble prayer to the kind heavenly

equally commands us to send forth ministers in the home land. It is one and the same work. It is preaching the gospel to sinful men. The support of these foreign missionaries and of the ministers at home is not charity. They have a perfect right to all that the necessities of life demand. It is their's by virtue of service rendered. It is the hire of the laborer. The same command that comes to the preacher and says go and preach comes to the church and says support him while he gives his life to this work. If the day comes when he can no longer preach, what is his due then? The foreign missionary society that would leave an aged or sick and worn out missionary or his dependent ones to suffer for need or die in want upon the foreign field, would stand so thoroughly condemned before the eyes of a civilized world that all future appeals from them would fall on deaf ears. A similar condition ought to be true in the home land. The only reason that it is not wholly so is that



Remember the "Royal Soldiers, Heroes of Hard-Fought Battles."

Father to abundantly bless each member of your Board and every contributor thereto.

Affectionately your Bro. in Christ.

In a recent letter W. F. Richardson says:

"I want to thank you and your Board for the assistance you gave this dear old saint. She appreciated it more than words can express, and often spoke, with tearful eyes, of the fellowship the brethren were having in her sufferings through this ministry. If our people only knew what sweet joy this fund brought into shadowed lives of the Master's faithful servants they would multiply many times their gifts to it. May the Lord bless you in your noble work."

In that splendid address before the Buffalo convention on "The Oughtness of Ministerial Relief," C. J. Tannar said:

"There is no word of scripture commanding or authorizing us to send out missionaries to foreign lands but what

we have been looking at the support of the ministry in a wrong light. We have considered giving to the preacher a charity when it is merely paying our honest debts. There must be a clearing up of our reasoning upon this matter. If supporting young preachers is not a charity work then to tenderly care for these same men when life's forces have been spent in their sacred calling is not a benevolence. The old preachers are not charity patients. Though they are old and even worn out, their support is ordained of God as much as was their ministry."

#### The Claim Upon All.

The church of Jesus Christ is not sectional, it is universal. Even congregational organization does not mean division in the church, but only convenience for work and worship. There is one body even as there is one Lord. The ministry therefore is not the ministry of

a local organization, but the ministry of the church of Christ. A minister's time may be in whole or in part given to a local work, and for this service receive his support from that field, but his ministry belongs to the church, and if for any cause he be disabled for active service his support is still due him, and by divine order, due him from the church.

The church, therefore, has wisely set apart a time when she will consider her obligation, by divine wisdom laid upon her, to provide support for these disabled soldiers. And the third Lord's day in December of each year is the time designated, and no church in the brotherhood can afford to neglect it. It is the sacred privilege of every disciple of our Master to have fellowship in this ministry by a contribution to the work, and this ought to be a great and a glad day. Ten thousand churches ought to join hands December 16, in sending the sunshine of brotherly love and Christian sympathy to these noble heroes of the faith. Let the preacher's voice be heard for Ministerial Relief and the people's offerings will supply every demand of the work.

Literature is now being sent to the preachers. Ask for contribution envelopes, and we will be pleased to send them by return mail. Take the offering without fail. Address your communication and make your exchange payable to Board of Ministerial Relief, 120 E. Market St., Indianapolis, Indiana.

#### PREACHING FULL TIME.

Only one thing is needed in order to attain the principal centennial goals, and that is, more preaching of the gospel. But there are several ways in which this may be secured. First, by putting more of the gospel and less of other things into the sermons that are preached. Second, by having all preachers engaged in preaching rather than in the pursuit of some secular calling. Third, by having those who are preaching give full time to the work. Fourth, by increasing the number of preachers.

Just now there seems to be occasion to strongly emphasize the third item. Few preachers are putting their entire strength into preaching. Most of them are encumbered with much serving that ought to be done by the deacons and women of the churches. So exacting are these pastoral cares that strength is scarcely left for the preparation and delivery of two sermons on Lord's day. Would Paul have counted himself "Instant in season, out of season," if preaching only twice a week? The world can never be saved by a one-day-in-seven Gospel. Instead of relapsing into material service the preacher should evermore be lifting other members to spiritual ministry.

If it seems desirable to hold a protracted meeting in the local church the preacher feels that it is absolutely necessary to call in an evangelist from the outside to assist him. Two men are not too many to conduct a revival in an important field. But if the church at A requires the full time of two men for a month, in justice to the general cause it should at least surrender the time of its one preacher for some other month in the year. Otherwise, when the balance is struck at the end of the year it will be found that this particular church has required more than one preacher for its work and that some other field has been left desolate for a part of the

year on its account. It is not sufficient for this church to plead in defense that it has made full payment in money for all the time that it has used. Money is not the most important consideration in the Kingdom of God. The chief asset is men. Money follows the man. Other places of reasonable opportunities where your preachers might have been would likewise have yielded them a living.

There ought to rest on the conscience of every preacher the duty of holding one meeting a year away from his own church. He owes it to himself. It will broaden his vision, quicken his pulses and intensify his zeal. It will give him a larger share of soul-saving joy. He owes it to the needy fields that are unable to secure one of our regular evangelists. "My people are destroyed for lack of knowledge." The loss of

#### DECEMBER 16

Is the third Lord's day in December and means when the day arrives that every active preacher and every live church in the brotherhood should give attention and consideration to the interests of

##### Ministerial Relief.

Which means the support of our aged and disabled ministers and their wives, or widows, whose active, faithful consecrated lives have been given to the service of the Lord, who ordained it

##### The Church's Duty

To provide the means and care for these servants. No church is exempt from this divine obligation, and none should want to be. The coming of the day ought to fill all our hearts with gratitude as our thoughts are turned

##### To the "Old Guard"

Into whose labors we have entered. And when we come to realize how much of their lives have come into our lives, how their sacrifices made possible our service, and how we could not be what we are without them, we come to realize our obligation to them and to determine that they shall

##### Not Be Neglected

In the future as they have been in the past. By our offerings for their support we will make them to know our appreciation of their service. Whatever else we may undertake and whatever other interests may draw our attention, we will not forget

#### DECEMBER 16.

souls rests upon the messengers who will not respond to the call. What if Peter had not obeyed the summons of Cornelius? He owes it to his own church. This will save it from the selfishness through which it is liable to degenerate into a mere club. By sparing the preacher it will develop self-reliance and become a stronger church. There should be memoirs able to lead the prayer meeting. They are robbed of their privilege by the preacher. The problem of the country church is partially due to the regular tendency of the stronger churches to absolutely monopolize the time and strength of all the better preachers. No man of God has a right to sell himself to one church. Christ has sealed his bonds for wider, nobler, manlier service.

W. R. Warren,

#### THE ABBERLEY - POWELL MEETING.

The Central Church of Indianapolis has been enjoying a season of refreshing services in a month's meeting held by Bro. R. W. Abberley of Cincinnati as evangelist and Mrs. J. E. Powell of Bloomington, Ill., as singer. The immediate results of the meeting were 183 additions to the church, the majority of them adults and heads of families. This, however, only partially tells the story of the good done. Our membership was stirred to activity as never before and we now have a larger and better conception of what we ought constantly to be doing in looking after the people within the sphere of our influence.

I had never heard Bro. Abberley preach until he came to us for this meeting. He proved himself a strong, self-possessed and satisfying man. He has the English instinct for a finished sermon—homiletically speaking. His analysis is clear and complete. His points are all buttressed by scripture, illustrated by anecdote and incident and often beautifully reflected in some hymn or poetry quoted, of which he seems to have an exhaustless store. His voice is pleasant and well modulated. Bro. Abberley rarely rises into impassioned discourse, but when he does it makes a much greater impression than if "tearing a passion to tatters" were a common thing with him. His sermons average better than any one I have listened to. There is nothing of the professional evangelist so-called, about him, but his appeal is strong and convincing. You will be sure to have a "protracted meeting" if you get Abberley. Our people were delighted with him and many preachers came to listen to him, a number of them young men studying for the ministry. In many respects he is a good model for young men, especially in his fine, courteous, gentlemanly bearing, his splendid homiletical method, his apt quotation of scripture, and his use of hymns and poetry to express the great truths that have taken hold of the universal Christian consciousness. An unerring memory is a rare gift and young men ought to cultivate it. It is worth more to a preacher than any other single faculty. Another point in which Bro. Abberley sets a good example is that he does not attempt difficult intellectual stunts. What is hard to grasp is not essential to salvation. I am satisfied that the preaching of the primitive church did not put such a tax on the hearer as much of the modern sort does and I am equally sure that their music was less strident and technical.

Of Mrs. Powell I am glad to say that her presence as well as her singing was a great help to the meeting. Always dignified and sympathetic, she endeared herself to many and was popular with all because of her sincere devotion to the work. Her sweet songs will linger long in memory.

Our meeting was a part of the simultaneous campaign of the fourteen churches of Indianapolis which has brought a blessing to every congregation. I cannot say that everywhere and under all circumstances I should commend this mode of procedure, but it has certainly done us good and with the three great Tomlinson Hall meetings has impressed the city with the fact that the Disciples are not simply marking time but making progress.

A. B. Philputt.

## An Open Letter to J. W. McGarvey

Dear Brother: I have read with a great deal of interest your treatment of The Scroll and of the Campbell Institute in recent numbers of the Standard. I am not at all surprised at your attitude and method of treatment since it agrees with your past policy toward the young men of this generation who do not agree with some of your ideas. For fifteen years you have been throwing your influence against the so-called "Higher Criticism" and modern religious ideas in the columns of the Standard as you did against the use of the organ and other modern helps in church work forty years ago. As you were defeated in your struggle against the organ and other "innovations," so have you suffered defeat in your struggle against modern Biblical scholarship. It is the age-long struggle of the old against the new, which your reading of history ought to have taught you could be settled in only one way—in favor of the new. It has always been so in every sphere of human effort, whether the religious, the political, or the scientific. Religious ideas are just as much subject to change and the law of progress as any other ideas.

You know, as well as I, that the movement of which you are a part, was born in a struggle between the old and the new. In the early days of the nineteenth century the spirits of religious men grew weary of the old, iron-bound religious systems of Protestant orthodoxy, and when they attempted to stretch themselves and breathe a little more freely, they were cast out as dangerous free-thinkers and religious destructionists. The Campbells and Stone were feared by the Baptists and Presbyterians, as much as you profess to fear the men of the Campbell Institute today, and you are using exactly the same weapons against them as the Baptists used against the Campbells. As the Baptists defamed the Campbells with such stigmas as "Deists," "Pelagians" and "Arians," so you are blackening the reputations of some of the most faithful and consecrated preachers and teachers among the disciples today with such terms as "Infidels" "Traitors" and "Unitarians." As the Baptists called upon the faithful among them to cast out and avoid the Campbells and their followers, so you and the Christian Standard are calling upon the faithful among the Disciples to avoid and cut off from services in the churches and colleges the men of the Campbell Institute. The result in the case of the Campbells was their complete separation from the Baptists and the formation of a new religious party. But the men of the Campbell Institute are going to stay with the Disciples in spite of your effort to convert them to your ideas, or expel them from their fellowship. We believe that we have a rightful place among the Disciples, even though we do not agree with you. We think we do not misread the fundamental principles of the movement we love and desire to serve. We affirm with Alexander Campbell in words which he addressed to the Baptists in 1826: "We intend to continue in connection with this people so long as they will permit us to say what we believe, to teach what we are assured of, and to censure what is amiss in their views and practices." We are among the Disciples on the same terms on which the Campbells went among the Baptists. We insist as they

did, as a condition of going among them, that "we shall be allowed to teach and preach whatever we learn from the Holy Scripture, regardless of any creed or formula in Christendom."

Perhaps we have learned too well of the fathers to suit you. We simply claim the right to be as free as they were. We claim the right, as they would accord the right if they were here today, to disagree even with their ideas. If we are to be free we must be free with respect to them as they were free with respect to all other men. They have not bound us, except to be faithful to the truth as we are given to see it. Would you bind us to any other master, save the truth? Our motto is "Truth and Freedom"; not my truth and my freedom, or your truth and your freedom; but truth and freedom, as we are taught it under Jesus of Nazareth. Is it our only crime that we want to be free; that we do not agree with you; or even the fathers? You say we do not agree with Christ and the apostles. We say that we do agree with Christ and the apostles. Who shall settle the matter? We affirm still further, that "we will speak only where the Scriptures speak, and will be silent where they are silent." But you say to us that we do not speak where they speak, and are not silent where they are silent. We assert just as firmly that we are. But you say to us: "You do not agree with the brotherhood." Who says we do not agree with the brotherhood? You reply: "The brotherhood has said so." But have you heard from all the brotherhood? Through whom does the brotherhood speak? "Through me, J. W. McGarvey and the Christian Standard—we speak for the brotherhood." But, Brother McGarvey, where is your scriptural, or any other authority, for assuming to speak for the brotherhood? Rather presumptuous, don't you think?

The men of the Campbell Institute decline to listen to the speech of the brotherhood through you or any other man or paper. We prefer to let the brotherhood speak to us in the majority of each local congregation of Disciples. Furthermore, we decline to listen to the voice of God through you or any other man or paper. We prefer to let God speak to us in Scripture, in experience, and in our own souls.

Brother McGarvey, you are playing a losing game, you are waging a hopeless warfare. Your cause is weak; but your cause is not more weak than your methods are bad. Your cause is foredoomed to failure; but if it were not, your methods would be sure to seal its fate. When you have not ridiculed, and commanded, and bullied, the minds you sought to convert, you have reasoned in the mediaeval fashion. You have appealed to authority and to tradition. You have forgotten that Luther, and Copernicus, and Bacon, delivered the human mind from bondage to the past. In a scientific age you have used the deductive method of reasoning; in a free age you have appealed to authority; in a rational age you have worked on the prejudices; in an ethical age you have commanded men to assent against their convictions; in an historical age you have forgotten that progress is the law of things, and that truth comes by experience. No wonder you have failed. There was a time a few years ago when

the men of the Campbell Institute would have feared the influence which you have personally acquired, and which you have perverted from the work of Isaac Errett. That was before they had made for themselves places of usefulness, confidence and respect among the churches. But your influence carries no terrors for them now. You may be able to hurt a man or two in his work, but the majority of us are beyond your reach. We are not only able to protect ourselves from your defamations, but to give others a place of refuge, where they may breathe the air more freely out of reach of your blighting pen. More than one has escaped from the stifling atmosphere of your theological circle and has found his intellectual life and integrity saved by the friendship we gave him. There is nothing in life sweeter than freedom. Without freedom, life, either physical or religious, is not worth living. We are fighting for freedom because it means life to us. We love the church of our fathers, because we have been taught that they gave us a free church and a reasonable faith.

While you can not hurt many of the men of the Campbell Institute, we do not forget that you can spread alarm, mistrust, and suspicion among many good men who think as you do. You can make them believe it is their duty to withdraw themselves from the fellowship of other good men whose reputations for soundness you have stained, and whose ideas you have connected with the names of infidels and scoffers. Because of what you are still able to do in limited circles we do fear for the peace of the brotherhood. You are teaching men to hate us, and to have no fellowship with us; and are persuading them that they are doing God service by separating themselves from us. And all this, not because our lives are impure, but because some of our ideas are not agreeable to you. How can you counsel such things among a people who proclaim the principle of unity in faith and liberty in opinions.

We respect you for your sincerity, and marvel at your ingenuity; but we are surprised that you have read the history of this movement to so little purpose as to be willing to be a party to a propaganda of intellectual uniformity and coercion. We shall not reply to you, but go on doing our work in the fear of God and the love of the truth. When the world has forgotten you as a "Biblical critic," and a censor of your brethren's faith, it will still remember you, but in spite of it, as a personally lovable Christian.

A Member of the Campbell Institute.

### PROGRESS.

By Morley Townsend.

The oak will shed a ton of mast  
Before one acorn sprout;  
The angler try his hundredth cast,  
To land one little trout.

The hen will brood a dozen eggs,  
One chick will evolute;  
The teacher plant a hundred truths,  
For one idea shoot.  
Victoria, B. C.

It takes more than cottonwool backbone to be a Christian.

## WITH THE WORKERS

**Doings of Preachers, Teachers, Thinkers and Givers**

A beautiful church is in the course of construction at Carnegie, Okla.

C. L. Organ, State Evangelist of Iowa, is in a helpful meeting at Whiting, Iowa.

E. L. Kirtly has accepted a call to Ada, Indian Territory, leaving his church in Polo.

J. H. Ball has moved from Elk City, Kans., to Gas City to assume the duties of a new pastorate.

Evangelist James S. Beem may be secured for a meeting in the present month by addressing him at Bethany, Nebr.

Garrett W. McQuiddy has taken up the work at Blackwell, Okla., with a pleasing prospect for the future of this church.

Albert H. Liles and Miss Annie Lewis were married at Hoisington, Kans., November 24th, F. M. McHale officiating.

J. Crockett Mullens is now located at McAlester, Okla., where there is every indication of a very successful year's work.

S. B. Moore is able to report over 400 additions to the membership of the First church of Oklahoma City, Okla., during 26 months of his pastorate.

O. P. Spiegel and W. E. M. Hackleman will assist E. J. Teagarden and his splendid church in Danbury, Conn., in a meeting to be held early next year.

The church in Weatherford, Okla., is making good headway under the leadership of Isom Roberts, who began his work with this congregation October 21st.

The Auxiliary of the Christian Women's Board of Missions of the Central Church, Peoria, Ill., has set for its aim "A doubled membership for the New Year."

T. L. Lowe has resigned his ministry in the church at Athens, Ohio, to accept a call to Union City, Ind. This will bring to a close a pastorate in Athens lasting through six successive years of prosperous church life.

The three churches in the city of Waco, Texas, are planning for a great united evangelistic campaign in the fall of 1907. Chas. A. Lockhart and his brother pastors anticipate splendid results from such a campaign.

M. F. Ingraham and his church in Pawnee, Okla., are completing a new church house which will be dedicated soon. This church has been prospering greatly in its splendid activities under the leadership of Bro. Ingraham.

L. I. Carpenter of Wabash, Ind., will have charge of the dedication of the new church house at Marcus, Iowa, on Sunday, December 9th. The church extends a cordial invitation to other congregations to join in the services.

News has been received from our missionary, W. D. Cunningham, in Tokyo, Japan, that Miss Alice Miller, who spent a year in Kentucky and Missouri, returned to the Yotsuya Mission November 5th, and the work of the mission is thriving.

Recently J. W. Reynolds and wife moved to Clinton, Ill. A reception was

tendered them November 23rd by the church. It was very successful. Over 210 members of the church were present to manifest the heartiness of their welcome to the new pastor.

Herbert Yeuell, after closing his meeting with the First Church in St. Louis, Mo., is now in a revival with the church in Hutchinson, Kan., which has as its chief object "The revival and spiritual development of the church membership."

Charles M. Fillmore is preaching a series of several sermons to Sunday evening audiences in his church in Carthage, O., a suburb of Cincinnati. The sermons are attracting good audiences and developing growing interest.

Clay Trusty is the faithful minister in Bargersville, Ind. Children's Day for Home Missions was observed November 25th, and an excellent offering of \$30.20 was taken, which was the best in the history of the Sunday school.

F. M. McHale will end two years of service for the Hoisington, Kans. church about January 1st. He will be ready to accept the ministry for a wide-awake congregation elsewhere. Church in Illinois, Missouri or Kansas may address him at Hoisington.

J. M. Cross has been holding a very successful meeting at Bengal, Shelby Co., Indiana. This church had practically disbanded, but the meeting meant so much of new life to the congregation that the work gives splendid promise for the future.

Talie Defrees has begun his second year in the pastorate of the church in Greenville, Ill. During this time there were 170 additions to the membership of the church, 31 of them at the regular services. The pastor and people are happy in the encouraging outlook.

James M. Bell, formerly minister of the First Church in Bellvernon, Pa., has accepted a call to the pastorate of the First Church, McKinney, Texas. He began his labors in the new field last Sunday. Church and pastor are anticipating a very pleasant and successful year's work together.

The Lenox Ave. Church of New York City, of which J. P. Lichtenberger is minister, held a Sunday school rally last Sunday night and on last Monday a very successful financial rally of the church when the men had full charge of all of the matters of the rally and the social hour which followed the evening program.

The only church of the Disciples in McHenry Co., Ill., is at Nunda. The membership is not large, but is very active and consecrated in its work. They contribute liberally to local work and give \$1.00 for missions for every \$4.50 toward current expenses. A building fund has been started. H. B. Robison of Chicago is the minister.

The Foreign Missionary Society has issued program for Christian Endeavor Day under the title of "The Dawning Day," which is intended for the use of the Christian Endeavor societies who will observe the first Sunday in February in the interests of the orphanage work at Damoh, India. Programs may

be secured free of cost by societies which promise to take an offering for this special work.

Rev. Jesse P. McKnight, pastor of the Magnolia Avenue Christian Church at Los Angeles, Cal., is just recovering from a severe attack of typhoid fever, which has kept him for several weeks from all his work. He is now recovering satisfactorily and hopes to be able to join Dr. Willett's Palestine class, of which he is one of the members.

Miss Lucille M. Park, singing evangelist, is in a meeting in Van Wert, Iowa, assisting J. H. Ragan, the pastor, and Edgar Price, of Bedford, Iowa, who is doing the preaching. Miss Park's next meeting will be in Augusta, Kans., after which she will have opportunity of singing elsewhere during February. Address her at Coffeyville, Kans.

The Bureau County convention of the Christian churches was held in Walnut, Ill., November 23d and 24th. R. L. Beshers is the pastor of the congregation which entertained the convention. Among other speakers were Brother Jenner of New Bedford, J. W. Ross of Walnut, Brother Thompson of Princeton, Brother F. A. Sword of Polo, and W. F. Shaw of Chicago.

S. Elwood Fisher and the church in Fisher, Ill., celebrated the fourth anniversary of his pastorate on November 25th. This is the longest pastorate in the history of the church. During this time there have been 161 additions under the ministry of Bro. Fisher and \$6,800 has been raised for all purposes. He has delivered many special addresses and almost 500 sermons during his pastorate. This congregation is planning for a revival meeting in January.

The Sunday school of the First Church in Akron, O., observed November 25th as "Patriotic Day." The attendance was 1,401. The offering was \$217. This was the largest attendance in the history of the school. This school is in a contest with the Sunday school of the Great Church in Jacksonville, Ill. George Darrie is the minister of the church in Akron, O., and Russell Thrapp is the pastor of the other church in Jacksonville, that is a party to this friendly rivalry.

Mrs. Lena Treloar has been employed as the pastor's assistant of the South Broadway Church in Denver, Colo. This is the church of which B. B. Tyler is pastor. The increasing activities of the congregation and the enlargement of the work convinced the official board that this enterprise of the congregation was an absolute necessity. The church is looking to the purchase, in the near future, of a new pipe organ and the redecoration of the church building.

L. E. Chase has seen two months of service with his new congregation in Leroy, Ill. During this time the organization and efficiency of various departments has been greatly increased. Especially is this true of the Sunday school in which the attendance November 25th was 100 per cent greater than one year ago. A home department will be organized and in other ways the work will be enlarged. This church made an offering of \$53 for state missions. Last year the

offering was \$5. Bro. Chase and his people are hoping for a very much larger place in the church life and enterprises of the community.

S. C. Brock is the pastor of our church in Savannah, Ill. This is a comparatively new congregation, which has been pushing forward its growth with untiring activities. A fruition of their labors is manifest in the purchase of a lot near the central part of the city, upon which the congregation expects to erect a modern church building. This church has been supported especially by the Christian Endeavorers of that state.

Mrs. Graham of Topeka, who has charge of the Literature Department of the Christian Woman's Board of Missions for the State of Kansas, was in Chicago last week and made a pleasant call in the Christian Century office. Her work is a new feature in the activities of the Woman's Missionary Society and is meeting with splendid response on the part of the missionary societies and much success in enlisting the interest of the women of the state in missionary literature.

H. O. Pritchard and his church in Shelbyville, Ind., are making every preparation for a meeting with evangelist Harlow. On November 25th an offering for this purpose of nearly \$100 was taken in the regular services. Bro. Pritchard has introduced a Teachers' Tea in the work of his Sunday School. At these gatherings, which occur once a month, some one interested in the problems of the Sunday school gives an address along practical lines. V. W. Blair, pastor of the church in Greenfield, Ind., gave the address November 30th, which proved suggestive and helpful to the Sunday school workers.

The First Church in Cedar Rapids, Iowa, is planning, under the leadership of Geo. B. Van Arsdall, for the erection of a stately new church building which shall be adequate for all the great activities and needs of this growing congregation. Plans are being made also and money is being raised for a revival meeting to be held next April under the leadership of Chas. Reign Scoville. Mr. Van Arsdall in co-operation with F. E. Smith has issued the first number of the Christian Herald, a 16-page monthly, devoted to the interest of the Christian church in Cedar Rapids and Linn County, Iowa. This promises to be one of the best local papers coming to our desk. It has strong editorials, some excellent contributed articles and many columns of interesting news notes and ought to prove a powerful agency for church success in Linn county.

Precisely 25 young men between the ages of 18 and 35 have been received into the fellowship of the First Christian Church, Youngstown, in the 14 months of the pastorate of John Ray Ewers. Eighty-three people in all have been taken into the church in this period by quiet regular work. Mr. Ewers does not believe in sensational revival methods, but in solid persistent work by all the members of the congregation. The revised roll of the church, after cutting out 250 names, contains over 800 names. Fifty-nine new names were recently added to the ranks of the Young People's Literary Circle and 33 new names to the C. W. B. M. A strong Men's Club of 70 members is doing fine work. The pas-

tor's class enrolls 90 or more people, about half of whom are men. A series of Decision Meetings will be conducted during January. The pastor will preach ten sermons on "The Appeal of Christ," ten more on "Historical Responses to the Appeal of Jesus" and a concluding ten on "The Ethics of Jesus' Way."

Dr. Willett's Palestine Travel Study Class, which sails February 2d, is now practically completed, although the enforced change of plans of two or three members leaves vacancies which may still be filled. Among the members of the party known to readers of The Century are Rev. Jesse P. McKnight of Los Angeles, Cal.; Rev. W. G. Conley of Redlands, Cal.; Mr. W. L. Porterfield and sister of Long Beach, Cal.; Rev. A. C. Smither and wife of Los Angeles, Cal.; Mr. C. C. Chapman and son of Fullerton, Cal.; Mrs. Maria Farnsworth of Grimes, Cal.; Rev. B. F. Utz and wife of Washington, D. C., and Rev. Charles Reign Scoville of Chicago. The other members of the party are from different parts of the country, East and West, and are members of other churches. The party will sail from Boston on the steamship Republic February 2d, touching at the Azores, Gibraltar, Algiers, Genoa and Naples on the way to Alexandria. Studies will be continued throughout the journey and the most interesting places in biblical lands visited and studied. The party offers two options during the stay in Egypt. One is a trip up the Nile after a week spent in Cairo. Another is a visit to the region of Mount Sinai in Arabia. These side trips will take three weeks, after which the party will again unite to continue its work in Palestine, Asia Minor and Greece, closing its formal program in Naples May 9th, after which the members will come directly home or remain in Europe at their option.

#### HIVES OF INDUSTRY.

The work of our congregations in this beautiful and thriving city is moving along encouragingly. Brooks brothers conducted a revival for the united forces of the First and Second churches beginning September 6 and continuing six weeks. Two hundred and seventy-six were added to the churches through this campaign, more than two-thirds of this number coming by confession of faith.

At times vast crowds attended the revival and on a few occasions the First church which has a seating capacity of eleven or twelve hundred was crowded to the doors, many being turned away. The brothers did us faithful service, preaching and singing the gospel with power. W. T. and Arthur Brooks are courteous and manly men and while in our city made numerous friends. Especially effective was Arthur Brooks' leadership of his large chorus choir. This was one of the features of the meeting.

These special meetings have left our churches veritable hives of industry and enthusiasm. Regular audiences are unusually large; all departments fully alive. The prayer meetings being remarkably good and well attended.

The prospects for still larger achievements by our splendidly equipped forces here were never brighter than just now.

First Christian Church, Edgar D. Jones, Bloomington, Ill.

#### TELEGRAMS

Lexington, Ky., Dec. 2.—Thirteen hundred people packed Central to-night. Two hundred and thirty-one additions, including to-night. Bro. Spencer is enthusiastic in his splendid leadership of this great congregation. Over fifteen hundred members now. We close Sunday night.

Arthur K. Brooks,  
W. T. Brooks.

Kansas City, Mo., Dec. 3.—Meeting continues with great interest. One hundred and four added in 13 days, 28 to-day. We are reaping from the sowing of T. P. Haley, that grand man of God, and his coworkers. Kansas City is the most inviting field for the Disciples we have seen in the United States.

Small and St. John.

Kansas City, Mo., Dec. 3.—Eighty-four in two weeks. Thirteen yesterday. Interest increasing.

Wilhite and Tuckerman, evangelists.  
J. L. Thompson, Pastor.

Indianapolis, Ind., Dec. 3.—Forty-four added to Third church yesterday. C. B. Newman, pastor. Eighty-five in all coming forward during four services. Armory seats two thousand. Five hundred and thirty-two to date. Continuing.

Chas. Reign Scoville.

He sees all things, even the steps of a black ant on a black rock in a dark night.  
—The Koran.

#### SCOFFERS

##### Often Make the Stauncest Converts.

The man who scoffs at an idea or doctrine which he does not fully understand has at least the courage to show where he stands.

The gospel of Health has many converts who formerly laughed at the idea that coffee and tea, for example, ever hurt anyone. Upon looking into the matter seriously, often at the suggestion of a friend, such persons have found that Postum Food Coffee and a friend's advice have been their salvation.

"My sister was employed in an eastern city where she had to do calculating," writes an Okla. girl. "She suffered with headache until she was almost unfit for duty.

"Her landlady persuaded her to quit coffee and use Postum and in a few days she was entirely free from headache. She told her employer about it, and on trying it, he had the same experience.

"My father and I have both suffered much from nervous headache since I can remember, but we scoffed at the idea advanced by my sister, that coffee was the cause of our trouble.

"However, we quit coffee and began using Postum. Father has had but one headache now in four years, due to a severe cold and I have lost my headaches and sour stomach which I am now convinced came from coffee.

"A cup of good hot Postum is satisfying to me when I do not care to eat a meal. Circumstances caused me to locate in a new country and I feared I would not be able to get my favorite drink, Postum, but I was relieved to find that a full supply is kept here with a heavy demand for it." Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs. "There's a reason."



## The PRAYER MEETING

By SILAS JONES

**DANGEROUS REACTIONS IN RELIGIOUS EXPERIENCE. THE EPISTLE TO THE HEBREWS. A BOOK STUDY.**

Topic, Dec. 19.

The Epistle to the Hebrews was written to confirm the faith of Jewish Christians who were painfully counting the cost of obedience to the gospel and were facing the question whether it was wise to forsake the old for the new. In the enthusiasm of their first love they had not thought of what they were giving up. They probably did not understand how radically Christianity differed from Judaism. With fuller knowledge of Christianity came the necessity of choosing between it and ancient customs dear to every Jew. How could he give up that which his fathers had taught him was of supreme importance. The answer of the epistle was that the good must give place to the best. The principles which the old covenant imperfectly set forth were brought to their full statement in the new. Hence loyalty to the fathers required that the sons should accept the perfect revelation of which the fathers had received fragments.

The Jewish Christian accepted a new revelation and a new authority. The word spoken through angels was succeeded by the word spoken through the Son. The authority of Moses was displaced by that of Christ. There was also a change in the priesthood carrying with it a change in the forms of worship. The temple was no longer needed. By the offering up of himself Christ had made forever unnecessary the sacrifices of the law. Henceforth it was granted unto man to come unto God without the mediation of a priest, relying on the divine mercy displayed in the life and death of Christ. The Jewish disciple was reluctant to exalt another to the place which Moses had occupied for many centuries. To him the worship of the church seemed deficient in the elements calculated to arouse the emotions and he thought with regret of the splendid ritual of the temple. His conduct before he became a Christian had been regulated by definite rules; he had his doubts about the liberty of the gospel.

To men thus halting on the way the epistle came with its stirring emphasis on the great fundamental principles of the Christian faith. The believer was furnished with the matter for a judgment of his own. He was asked to decide whether the new faith was able to satisfy his deeper desires. The danger of forgetting the main issues has been present at every great period of history and it is still with us. In the desert Israel thought of the flesh-pots of Egypt, rather than of the land of promise. Had the people considered their situation fully, they would have chosen the hunger of the desert in preference to the life of well fed slaves. The Jewish Christians,

with their minds on the pleasant associations they had forsaken and the glories of the ancient covenant, were in danger of turning back from the freedom of Christ to the bondage of the law. For all in a like situation the question is, "What are the issues involved?" It is not, "What is easy and what is hard?"

The Hebrew Christians had for their encouragement the example of a long line of heroes of the faith. Abraham, the father of the race, went out in obedience to the call of God, "not knowing whither he went." He tried the unknown because it was God's will that he should. Of his descendants there were many whose faith was worthy to be named in connection with that of Abraham. No true Jew was justified in forsaking Christ because he had to learn new customs and to encounter persecution. The history of his people bade him go forward when God gave the command. "Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and perfecter of our faith."

## CHRISTIAN ENDEAVOR

By CHARLES BLANCHARD

**WHAT TRUTH HAS CHIEFLY APPEALED TO YOU FROM OUR YEAR'S SUNDAY SCHOOL LESSONS?**

Topic Dec. 16: Isaiah 53:1-12.

The heart of all our lessons for the past year, relating to the life and teachings of Christ is revealed in the fifty-third chapter of Isaiah. This is the great heart-chapter of the Bible. Nowhere else have we such a summary of his character and representation of his suffering for the sins of the whole world as here. Four things are in this wonderful chapter of twelve simple, short verses: Humility, patience, suffering, exaltation—the whole life of Jesus of Nazareth as foretold by the prophet and as written in the four Gospels. Just analyze this chapter and see. To get the meaning of this one short chapter from the great prophet's vision is to be prepared, as the Ethiopian eunuch, to say, "Here is water, what doth hinder me to be baptized?" And to make the good confession, "I believe that Jesus Christ is the Son of God!"

This is the great central truth of the Gospel. Our study of the year's Sunday school lessons will be of little real value to us if we have failed to learn this, or, having believed and confessed it, to fail to find in this great fact of the Bible and of all history the mighty motive of all true living, all noble striving, all high resolve; all gracious giving, all generous outpouring of heart and life; all humility, meekness, gentle forbearance, forgiveness, all gladness, with joy unspeakable and full of glory! For all that is really worth in life and that gives us

hope in death is found in believing in Christ and following him.

"This is life eternal, to know thee, the only true God, and Jesus Christ whom thou hast sent." He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life. (John 3:36) I have given the above in the revised version. The old version says, "He that believeth not the Son shall not see life, but the wrath of God abideth on him." You notice the revision says "obeyeth." And right here is the place where most of our failures date. Multitudes believe on Christ, believe many things about him, many even confess that he is the Son of God and their Savior, but still they do not obey him. I feel that this is one of the lessons we ought to have learned if we have not. So many of us; yes! We who call ourselves endeavorers, fail of obedience—the most beautiful thing in the world; the one thing that marks us as truly Christians.

\* \* \* \* \*

The Master summed up all the teaching of the sermon on the mount in the

## NO MEDICINE.

### But Change of Food Gave Final Relief.

Most diseases start in the alimentary canal—stomach and bowels.

A great deal of our stomach and bowel troubles come from eating too much starchy and greasy food.

The stomach does not digest any of the starchy food we eat—white bread, pastry, potatoes, oats, etc.—these things are digested in the small intestines, and if we eat too much, as most of us do, the organs that should digest this kind of food are overcome by excess of work, so that fermentation, indigestion, and a long train of ails result.

Too much fat also is hard to digest and this is changed into acids, sour stomach, belching gas and a bloated, heavy feeling.

In these conditions a change from indigestible foods to Grape-Nuts will work wonders in not only relieving the distress but in building up a strong digestion, clear brain and steady nerves. A Wash. woman writes:

"About five years ago I suffered with bad stomach—dyspepsia, indigestion, constipation—caused, I know now, from eating starchy and greasy food.

"I doctored for two years without any benefit. The doctor told me there was no cure for me. I could not eat anything without suffering severe pain in my back and sides, and I became discouraged.

"A friend recommended Grape-Nuts and I began to use it. In less than two weeks I began to feel better and inside of two months I was a well woman and have been ever since.

"I can eat anything I wish with pleasure. We eat Grape-Nuts and cream for breakfast and are very fond of it." Name given by Postum Co., Battle Creek, Mich. Read the little book, "The Road to Wellville," in pkgs. "There's a reason."

parable of the two builders—the one who built upon the rock and the other who built upon the sand. There are just two sorts of folks in the world—the wise and the foolish—according to the Master's count. And it will pay us to hear him and heed him and obey him. He says that he that heareth these sayings of mine and doeth them is wise, but he that fails to do them is foolish. And it is a fatal folly to refuse, or simply fail to obey Christ. If there is anything at all in Christianity there is everything in it. We either gain everything or lose everything in obeying Christ. It is not enough, according to his own teachings, and according to good common sense, to simply believe in him, not enough merely to confess him as the Christ. We must obey him. It's life we need. It's life he wants to give. "Ye would not come unto me that ye might have life," is the condemnation of the unbelieving and of the disobedient. "This is the condemnation of the world that men love darkness rather than light, because their deeds are evil." "He that doeth the truth cometh to the light.—(Read John 3:16-21.)

### SUNDAY SCHOOL LESSON

International Series

JAMES N. CRUTCHER

JESUS RISEN FROM THE DEAD.

Matthew 27:1-15.

Lesson for Dec. 16.

It is a fact that our faith does not begin at Eden, nor where Joshua commanded the sun and the moon to halt in their courses, nor yet in the wild, tempestuous deep, where Jonah abode three days in a great fish. It does not necessarily concern itself about the preaching of Elijah, nor the remarkable message of John the Baptist. It begins where Jesus of Nazareth laid aside the grave clothes and walked forth, bringing life and immortality to light through the gospel. If Christ be not raised from the dead, then is our faith a vanity and our sleep eternal. If He be not risen, those who lie beneath the eddying sands of inland rivers, rude mountaineers buried beneath the avalanches of centuries, and those who go down to sea in ships, giving their bones sepulture in the deep caverns of old ocean, all, must continue their sleep. If the resurrection is not a joyous fact, life becomes an empty dream, and to live and love is but a mournful tragedy.

Jesus declared, "Except a corn or wheat fall to the ground and die it abideth alone; but if it die, it bringeth forth much fruit." Joseph Cook said on the subject of another life or continued existence, "It is no more wonderful that I shall live again than that I now live; it is no more wonderful that I began to live than that I now live." He was sincere in the faith that the "same power that created me in the first place can continue this life beyond what men call death, or recreate me in another form."

We have the habit of thinking of eternal life as a thing to be doled out sometime, somewhere, and seem to lose sight of the fact that a man does not have to be separated from this body in order to "live again." From hatred to love, from meanness to goodness, from cruelty to compassion, from harshness to gentleness, from avarice to generosity, from ignorance to knowledge, from sin to righteousness, is not this a resurrection that is to be coveted and enjoyed if we ever "see face to face and know as we

are known"? If we are to "be like Him," we must be raised "to walk in newness of life" here. "Out of myself and into thee, Jesus I come to thee," should be the resurrection hymn of every disciple of our Lord.

### A TWOFOLD CRISIS.

In large faith and approved wisdom our Christian Woman's Board of Missions has appointed a number of new missionaries to reinforce the overtaxed workers on the field and to take charge of the new stations being established. With like confidence and consideration much building has been done the last year and is now under way. Today the officers at National Headquarters, the missionaries at home and abroad and the loyal women throughout the states and churches are awaiting with hopeful prayers the news of C. W. B. M. Day. Has the longed for number of new members been added to the Auxiliaries? Have the offerings manifested the growing and earnest interest that will justify continuing the advance? Has your full part been done?

The Centennial plans of the C. W. B. M. contemplate devoting the special \$100,000 or \$200,000 to the establishment of new work. This means that there will have to be a larger membership and more and larger gifts by all the friends of the work to maintain the enlarged activities of their manifold enterprises. C. W. B. M. Day, whether observed December 2nd, or later, should be such an unequivocal endorsement of the forward movement that all the officers, National, State, district and local, shall feel encouraged to undertake yet larger things under the constraining love of Christ. Let us give our women a vote of confidence with dollar bills, bank notes and checks for ballots!

A worthy observance of C. W. B. M. Day will not only justify, continue and increase the noble work being done under woman's auspices, but it will bind the Christian womanhood of America to the divine life with a stronger bond. Nothing but full and happy employment in the higher and unselfish service of mankind is going to save the modern woman from the insidious temptations that prosperity introduces. It is well for us that there are heathen to evangelize, negroes to educate, Mexicans to enlighten and State Universities to leaven with the Word of God. These things are far less expensive than the frivolities that engross other women and they yield the peaceable fruits of righteousness in our homes. Let us be good by doing good!

W. R. Warren,  
Centennial Secretary.

### SOCIAL JUSTICE.

(Continued from page 1090.)  
and Trusts; Strikes and Their Evils; Industrial Arbitration; Municipal Misrule; Marriage and Divorce; Pauperism and Poverty; Crime; The Uses and Abuses of Wealth and Luxury. These can be presented in a form both popular and scientific, and clothed with Christian eloquence, be of real service to the community.

Lastly: The Church Must Teach Social Duty and Co-operation.

Here again we occupy a unique position as a people. Our plea for Christian Union is a plea for social solidarity, the unity of Christians means the union of the race—there is neither Jew nor Greek, Barbarian nor Scythian, capitalists and laborer,

# Dr PRICE'S Cream Baking Powder

Pure, Wholesome, Reliable

Made from cream of tartar derived solely from grapes, the most delicious and healthful of all fruit acids.

Its use is a guarantee of perfect food and a protection against the ills that follow the use of alum, alum-phosphate and other low grade powders.

The mixtures called baking powders that sell for ten or twenty-five cents a pound, or a cent an ounce, are all alike, make from alum and costing less than three cents a pound.

bond nor free, all are one in Christ Jesus. Social solidarity doesn't mean Socialism either. Socialism can never solve the problem of society, because it excludes individualism and as W. J. Bryan said in his New York speech, it does not take human nature into account. German Socialism in becoming atheistic is committing suicide for there can be no brotherhood of man that does not rest on the Fatherhood of God. No one dare say that primitive Christianity cannot solve every social problem, for it has never yet been tried.

The Church needs to cultivate the acquaintance of working people. It should be a recognized center of social and helpful activities—a people's church in the fullest sense, and thus be the great mediating power in drawing together the different social classes and cultivating a spirit of brotherhood.

Yes, Israel must take her cross down from her church steeples and altars and carry it among the people. That cross means utter unselfishness and love and justice. It means selfgiving and that the strong shall bear the infirmities of the weak. The Gospel is not a creed but a life. The Kingdom of God is for here and now. Let us get back to primitive Christianity and the social program of Jesus. Evan Renan, the French skeptic, said, "Nothing is necessary to make this world a paradise and all humanity a glorious and happy brotherhood by the universal adoption of the principles of primitive Christianity." In faith we look for the time to come when Christ's benevolent reign shall be in all hearts.

"The days are hastening on,  
By prophet bards foretold,  
When with the ever circling years  
Comes round the age of gold.  
When peace shall over all the earth  
Its ancient splendors fling  
And the whole wide earth give back/the  
song  
Which now the angels sing!"



## Home and the Children

### A RECIPE FOR SANITY.

The late Henry Rutherford Eliot in the November Century.  
Are you worsted in a fight?  
    Laugh it off.  
Are you cheated of your right?  
    Laugh it off.  
Don't make tragedies of trifles,  
Don't shoot butterflies with rifles—  
    Laugh it off.

Does your work get into kinks?  
    Laugh it off.  
Are you near all sorts of brinks?  
    Laugh it off.  
If it's sanity you're after,  
There's no recipe like laughter—  
    Laugh it off.

### THE STORY OF THE POPLAR TREE.

It was very still and dark in the forest. All the trees were asleep. The oak, the maple, the elm, the aspen, the poplar, the chestnut and the pine were in the land of dreams.

Out of the deepest shadow crept a man. He had something in his arms. It was round and hard. It was heavy, too, for his back was bent with the weight of it.

He looked at all the trees in turn. Under the dark pine he stopped, but the needles were on guard and pricked him so that he went on. The aspen heard him and her leaves rustled a little, but she was soon asleep again.

The Lombardy poplar was the next tree. In those days its limbs stood straight out from its trunk. One branch was large and firm, and under the shelter of the leaves the man hid what he was carrying. Then he crept away.

In the morning great was the hue and cry. The woods were full of people running here and there. The pot of gold at the foot of the rainbow was gone. Iris, beautiful goddess, was more beautiful than ever in her anger. Her splendid eyes flashed as she begged great Jove to come to her aid.

And Jove did so. The pot of gold was somewhere in the forest. It should be found.

"We know nothing about the pot of gold," cried all the trees. And the poor timid aspen quaked more than ever.

"Hold up your hands and prove that you have no hidden treasure," said great Jove.

All the trees obeyed. As they did so a crash was heard, and there at the foot of the poplar was the pot of gold!

"I am innocent, I am innocent," said the poplar so earnestly that all believed her; "but lest any robbed hide his treasure in my branches again, I will hold them up to heaven as long as I live."

And to this day she holds her hands high in the air, as all may see.—From All the Year Round.

### HAPPINESS.

By Addie Adelia Artman.

Man is placed in this world for a purpose, and that purpose is to come into his own—a happiness that shall live when worlds have crumbled away. Nothing but the awakening of the Divine attributes in man can put him on the right road to perfect happiness. He must submerge his will into that of the omnipotent if he would know true enjoyment.

Man cannot sit down and without effort be satisfied. He must of necessity go forward or backward. He dare not stand still. Inaction has killed more men and produced more unhappiness than all the Gethsemane Gardens, which men, some time, somewhere on earth, must pass through.

If we strive for happiness alone, it eludes us, but let us find the place in the world which the Creator intended us to fill, let us put forth every effort to accomplish the good and true, and lo! we are happy before we know it.

Men in the mad rush for worldly distinctions, which the moth doth corrupt, forget that the soul demands food as well as the physical body, and, just as surely as men gormandize and stuff their physical beings with all kinds of poisonous stuff, just so surely do they greedily feed the soul on that which is impure and degenerating. They give the soul that which it cannot digest, and, because of the improper nourishment, the mind fails to respond to the highest aspirations of the soul and the result is a mental unrest, and a dyspepsia of the most malignant type.

How many men and women seek happiness by feeding on the carrion's prey; by the allurements of the public-refuse, which is held out to them under the cloak of society's taint and glitter?

On and on, the world goes on search of that which it thinks will satisfy. Only a little further on; to-morrow they will find happiness; but, as they reach out and are about to clasp it close to their bosoms, with a mocking laugh it flees, beckoning them to follow, and thus leading them still further on to doubt and despair.

The very fact that we tire of the things we enjoyed yesterday proves the immortality and growth of the soul. This craving for something better; this reaching out for something beyond; this inspiration to do; surely tells us there is something, somewhere, to quench the awful thirst of the soul's continual desire for happiness.

Oh! to be alone with God, and learn that it is not by taking away the inharmonies of the world, but by harmonizing our lives to the immortal strains of the Divine, that happiness comes to us. We need to learn that there are more things in the world than stocks and bonds; than dollars and cents. Millions of people, before us, have searched the gilded

thoroughfare in vain for happiness; nor has it ever been found on the road to worldly fame or lofty ambition. No! no, the only happiness that will fade not away is found in Divine unfoldment, wherein the soul finds its freedom, triumph and perfect happiness with God, and

All that is ours, is the Now,  
Can we not call it Happiness,  
And let it teach us, when and how  
To rise above all deariness?

What if our light refuse to shine,  
And darkest clouds before us rise?  
Can we not catch through sight Divine  
Some blessed sunshine from the skies?  
Lebanon, Ind.

### A CHILD'S GOOD REASON.

A child of the tenements was delightedly telling a friend in the College Settlement about her new teacher.

"She's a perfect lady, that's what she is," said the child.

"Huh! How do you know she's a perfect lady?" questioned her friend. "You've known her only two days."

"It's easy enough telling," was the indignant answer. "I know she's a perfect lady because she makes me feel polite all the time."—Selected.

### WILLIE'S QUESTION.

Little Willie's sister was being baptized. Everything went well until Willie happened to catch a glimpse of the water in the font, when he began peering about anxiously, and finally exclaimed in a piping voice, audible to the whole congregation, "Where's the soap?"—December Lippincott's.

### MONEY TO BURN.

The big touring car had just whizzed by with a roar like a gigantic rocket, and Pat and Mike turned to watch it disappear in a cloud of dust.

"Thim chug wagons most cost a hape av cash," said Mike. "The rich is fairly burnin' money."

"An' be the smell av it," sniffed Pat. "It must be thot tainted money we do be hearin' so much aboot."—"Success Magazine."

### THE ONE ROAD.

A wood road, and a good road,  
And a road by sand and sea;  
A high-road, and a by-road,  
And a road by plain and lea;  
A fair road, and a bare road,  
And a road by vale and hill;  
A deep road, and a steep road,  
And a foot road sweet and still;  
A town road, and a down road,  
And the king's road broad and free—  
There's but one road in all the world  
The way that leads to thee!

—Marie Van Vorst in December Lippincott's.

## FROM THE FIELD

### COLORADO

**Pueblo.**—John W. Marshall, evangelist, is in the midst of a thriving meeting with the Broadway church, of which J. A. Shoptaugh is pastor. There had been 45 additions November 26th with excellent prospect for a far larger number because of the persistent efforts of the pastor and evangelist working with this splendid people.

### ILLINOIS

**Clinton.**—J. W. Reynolds is much encouraged by the prospect of a splendid work in his new pastorate. There were three accessions in the regular services recently.

**Cadwell.**—J. G. McNutt, the minister of the church in Sullivan, Ill., recently ended a ten days' meeting with this church in which there were 27 additions. This congregation is in a very prosperous community and is in need of a preacher of ability. They can pay a salary of \$1,000 a year. Address Frank McDonald at Cadwell, Ill.

**Greenville.**—There were two additions in the regular services November 25th, making 14 since a report was last published from this congregation. Tallie Defrees is the enthusiastic pastor.

**Knoxville.**—Miss Lucille M. Park was with Albert Schwartz, the pastor, in a four weeks' meeting with his congregation. As a result of the meeting there were five additions. There was a keen interest and audiences were large and the church life was so revived that there is every prospect of excellent success in the future and frequent additions.

**Normal.**—Stephen Fisher as evangelist assisted R. H. Newton, the pastor, in a splendid meeting which has just closed. During the six weeks, as a result of the strong preaching of Bro. Fisher and the earnest labors of the pastor and his people, there were 46 additions, 28 of them by confession. The pastor speaks in highest terms of commendation of the evangelist. At the close of the meeting Bro. Fisher made a stirring address on the matter of stewardship, advocating the adoption of the tithe system in giving. This is the second successful meeting held in this church within a year and the work moves forward now with new life and increased activity.

### MISSISSIPPI

**Meridian.**—R. H. Crossfield, Owensboro, Ky., and Singing Evangelist Hawes of Ohio assisted this congregation in a revival meeting which closed November 29th with 51 additions. After the meeting Bro. Crossfield delivered a lecture to a crowded house in the city hall on "A Trip Around the World." The meeting leaves the congregation in excellent condition for its future labors.

### INDIANA

**Indianapolis.**—The meeting at the Bismarck Ave. Church came to an end with 11 additions the last night, making a total of 128 during the 29 days of the meeting. This revival was conducted by three students of Butler College who were carrying full college work while conducting the meeting. Carl Barnett had charge of the music. Clay Trusty was the evangelist. F. G. Powers is the

pastor of the church. These are excellent young men with large vision of their future usefulness to the church.

**Shelbyville.**—There were three confessions at the regular services of this congregation on November 25th. There had been 28 additions since the last report. 17 of these by confession of faith. H. O. Pritchard, who recently completed a course in the Divinity School of Yale University, is the progressive pastor of this church.

**Connersville.**—This church has been holding a splendid meeting with home

forces which have drawn large audiences and created a splendid interest. In 13 days there were 26 additions. Twenty-three of these were adults and 22 were by confession. On November 25th there were 1,500 present at the evening services. James C. Burkhardt has been for several years the successful leader of this very large church in all its enterprises.

### IOWA

**Elliott.**—C. L. Organ, state evangelist, ended a meeting with this congregation in which there were 28 additions during

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A series of expositions covering all the chapters and books of the Old and New Testament by the most eminent devines and Biblical scholars.

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24 days. Last year Bro. Organ preached 288 days and added 390 souls to the churches at small cost to the State Board for the meetings.

**Mt. Pleasant.**—There have been 9 additions recently in the regular services, seven of them by confession. L. A. Chapman enthusiastically leads his people in a splendid work.

**Des Moines.**—A meeting in the Park Ave. Church, of which F. D. Macy is the enthusiastic minister, ended with 33 additions, 18 of them by confession. He was ably assisted by Frank A. Williams of Albia, Iowa, as song evangelist. Bro. Macy speaks in glowing terms of the work of his singer. The revival has quickened the activities of the church and all departments are in a thriving condition.

**Nunda.**—There were two baptisms Nov. 25. H. B. Robison of the University of Chicago is successfully leading this new organization in its labors.

#### KENTUCKY

**Henderson.**—There were four additions in the regular services November 25th. Three were by statement and one was reinstated. Wm. A. Ward is the successful minister of this congregation.

#### OHIO

**Youngstown.**—The Central Church, of which W. S. Good, one of our most successful young ministers is pastor, has closed a short but excellent meeting with Wilson and Lint as evangelists. There were eighty additions to the membership of the church during the meeting. Forty-nine of these by confession. All of the departments of the church are in a very healthy condition.

#### TEXAS

**Waco.**—Chas. A. Lockhart began his pastorate with the Central Church October 1st. Since that time there have been 28 additions in the regular services and the membership is rapidly nearing the 600 mark in numbers. The church is prospering and growing in all its departments.

#### SOUTHERN CHRISTIAN INSTITUTE.

Yesterday was Educational Rally Day among the Negro Disciples. The day was ideal here so far as weather was concerned, the warm sun wooed the heart to generous things. What a blessing, if only Nature was so thoughtful of all communities where this day was to be observed. The leaders in this good work are hoping for a great increase over any former collection. The Negro Disciples are anxious to know more about their own schools, and it is quite certain that when they fully understand they will become staunch and loyal to every interest of higher education.

The Southern Christian Institute thus early in the year has almost seventy boarding students. These come from the following states: Missouri, Oklahoma, Arkansas, Tennessee, Mississippi, Florida, Alabama, Louisiana, Texas, and the Island of Jamaica. If all come after Christmas, who have written they would, we shall have to enlarge our borders."

Four new cabins have been erected this summer on the plantation by students in the carpentry department. You ought to see how proud these tenants are. Nice windows take the place of the old trap-doors and stoves are found instead of fire-places. They surely have nice homes in which to live.



## Does What Other Stoves Fail to Do

In almost every house there is a room that the heat from the other stoves or furnace fails to reach. It may be a room on the "weather" side, or one having no heat connection. It may be a cold hallway. No matter in what part of the house—whether room or hallway—it can soon be made snug and cozy with a

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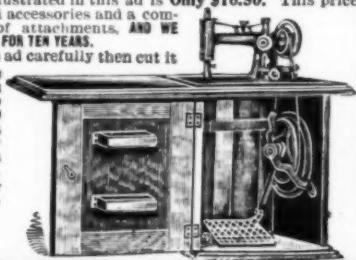
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Read this ad carefully then cut it

out and return it with express or post-office Money Order for \$16.50, and we will ship you the machine illustrated and allow you to take it into your own home and use it for 90 days. If at the end of 90 days, you do not consider it the greatest value for the money ever offered by any reliable firm, return it at our expense, and we will refund your money.

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In these regions millions of unoccupied acres. Much of this land can be irrigated, or crops grown under the Campbell system of "dry farming." It costs you only a postal card to find out the facts.

**Southwest and in California**

Some of the boys are busy now making molasses out of Louisiana cane. Not half of our sweet potatoes are yet in and we have more than six hundred bushels buried. Much of our cotton is still in the fields. Superintendent Prout says he could use twenty boys more than we have. Many of our brethren who read these notes may know of some worthy young Negro men who would like to work their way through school. I feel sure that you could confer a lasting benefit upon them, if you would urge them to come to the S. C. L.

President Lehman, among his many arduous labors, preaches in the college chapel every Sunday. There has been a number of conversions since school began in October. Practically every boarding student is a member of the Christian Endeavor Society.

My good wife has just come in and says that we must hie away to the persimmon trees, and I must obey.

Truly your brother,

T. M. Burgess,  
Edwards, Miss., Nov. 26, 1906.

#### A PRAYER MEETING SECRETARY.

Possibly no service in the church is giving pastors more concern than the mid-week prayer meeting. It ought to give a pastor much concern. It is worthy of much attention. Prayer is the vital breath of the church. The service that has the cultivation of prayer as its object is of infinite importance to the church.

Our age is characterized by much machinery and new and multiplied methods. Its great need, however, above machinery and methods, is an increased spirit of prayer. Many churches are overstocked with machinery and methods, but are painfully lacking in the spirit of prayer. This is not as it should be. If we are to suffer a shortage in one, let it be in machinery, and not in the spirit of prayer. Such being the case, the chief aim or purpose of the prayer meeting is easily pointed out.

The main purpose of the mid-week prayer meeting should be prayer. There should come into the consciousness of the church the conviction that the prayer meeting is a place where social communion is held with God. A place where we wait upon the Lord for the purpose of renewing our spiritual strength. A prayer meeting should never have a feeling of hurry about it. The leader of the meeting should never show restlessness when a period ensues in which no one takes part. Let such intervals be a calm and restful waiting before the great Spirit. Such intervals may become the most hallowed and blessed moments of the meeting. These periods of unoccupied time give us the opportunity of giving heed to the injunction of the prophet when he says, "Be silent, O all flesh, before the Lord."

Too much attention can not be given by the pastor to the prayer meeting. We so often do not get much out of the prayer meeting for the simple reason that we do not put much into it. We will, as a rule, get out of the prayer meeting just what we put into it. We will interest our people in the prayer meeting just to the degree that we are interested in it. We must make more and better preparation for our prayer meetings and depend less on impromptu effort. Leaders must be selected with special fitness in

view for the topic of the meeting which they are to lead. The leaders should be chosen a goodly time in advance of the meetings that they are to lead. The leaders must be made to feel that much is expected of them. Every leader should be made to feel that great preparation should be made for the meeting. Variety and diversity must be introduced. Have some special feature every evening. Do not let the prayer meeting get into ruts. Running along in a stereotyped way is the bane of many a prayer meeting. The sameness about prayer meetings makes them monotonous. This fact does not come to our knowledge, because we do not keep a record of our prayer meetings, as we do of other meetings.

To enable the church to see just what was being done and what was not done, in the prayer meeting that is held by the church of which the writer is pastor, a prayer meeting secretary has been selected. The work of this secretary is to keep an accurate account of every meeting. This record is then read at the close of the next meeting. This enables those who attend the prayer meeting, as well as the whole church, to know just what is being done in the prayer meetings. I herewith insert the minutes of one of our prayer meetings just as I find it in the weekly record:

Wednesday, Nov. 7th, 1906.  
Prayer meeting was opened by the leader for the evening, Mrs. Alice Moore. Songs sung were from "Make His Praise Glorious." Topic for the evening, "A church with a great opportunity." Rev. 3:7-13. Special feature was the reading of the first chapter of Revelation in concert by the leader and the congregation. Number of songs sung, 8; number of prayers offered, 2; number of sentence prayers offered, 8; number of talks made, 8. Attendance at the meeting, 63. The meeting was closed with prayer by Mr. Frank L. Organ. Mrs. Maud Moran, Sec.

With these reports before us we always know just what the condition of the prayer meeting is from week to week. Its weak places are readily seen. A prayer meeting may be well attended, and yet be very defective. Too few people may take part. This is so often true in prayer meetings that have a large attendance. Only a certain fixed class take part. Small meetings are more fruitful in getting people to take part who are not accustomed to do so than largely attended meetings are.

The first thing that is necessary to improve an organization and the work it is doing is to clearly see its defects. A prayer meeting secretary keeping accurate account of every meeting enables one to see the exact state of things. With this knowledge one can then intelligently proceed to help those things that need help. If you have never tried keeping an accurate record of your prayer meetings, my advice would be, select some consecrated and efficient member of your church to serve as secretary of your prayer meetings. It will prove a real help.

Vincennes, Ind. William Oeschger.

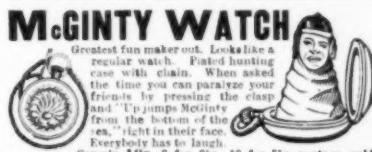
Edgar D. Jones, the newly chosen pastor of the First church in Bloomington, Ill., recently gave a very enjoyable evening of readings from such American poets as Riley, Field and Dunbar.

The Sunday schools of Normal and Pontiac, Ill., are engaged in a vigorous contest, with honors about even thus far. The record of attendance and offerings for the preceding Sunday are posted each week in both schools.

#### SOUTH KENTUCKY.

I want to say several things but all I say will come under one head—South Kentucky.

Since last report six district conventions have been held in which our Bible school, C. W. B. M. and evangelistic interests have all been well represented. The first one was held at Whitesville in Daviess county. It was well attended



Greatest fun maker out. Looks like a real watch. Fastens by a safety clasp. When asked the time you can paralyze your friends by pressing the clasp and "Up jumps McGinty from the bottom of the pocket and says, 'It's time to go home.' Everybody has to laugh. Sample 10¢, 3 for 25¢, 12 for 75¢, postage paid.

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## Board of Ministerial Relief of the Church of Christ

### DECEMBER 16th MINISTERIAL RELIEF DAY

This is the day for

## 10,000 CHURCHES

to remember, by an offering toward the support of the "Old Guard," that they owe something to the Lord that can only be paid in this way. This work needs

## 5,000 PREACHERS

whose hearts are warm with love and appreciation, to lay the claims of the old preachers upon the hearts of their people, and then the

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in the work this year will be forthcoming without difficulty. Keep your eye on

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Texas and Pacific  
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Tuesday, November, 20th, The Iron Mountain reinstatement for the second season of the deservedly popular semi-weekly modern train service, the MEXICO-ST. LOUIS SPECIAL, running solid between St. Louis and City of Mexico. Superb new equipment will be furnished, Composite Baggage and Library Smoker, Dining Car, one 14-section Drawing Room Sleeper, one 10-room Compartment Sleeper, one 10-section Observation Sleeper. Train leaves St. Louis at 9:00 a.m., Tuesdays and Fridays, reaching the City of Mexico at 8:30 p.m., third day, a run of 60 hours.

Passengers will be permitted to remain in sleepers until the next morning upon arrival in the City of Mexico, and passengers who leave the City of Mexico, on the 7:15 a.m. train returning may board train during evening prior to morning of departure. Write for literature and time table to any local agent, or to

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and much interest was created in all our work. Robt. M. Hopkins was on hand and Mrs. Sarah K. Yancey, who represented the work of the C. W. B. M., was present and spoke inspiring words in regard to the great work our women are doing. Our South Kentucky mission work was presented as best it could be done by the writer. R. H. Crossfield, S. B. Self and Mrs. Quinn, all from Owensboro, were present and all combined to make the meeting a pleasant and profitable one. We had other meetings of the same kind at Corydon, Princeton, Fulton, Bowling Green and Beaver Dam, in all of them the writer took part except the meetings at Princeton and Fulton. Powderly, Greenville, Madisonville, Earlington, Manitou, Beech Grove, and Russellville have all been visited in the interests of the work since last report. We are looking forward all the time to greater things and we are not expecting to be disappointed as long as we do our part. Our day for State Missions has come and gone. We are hoping for more liberal contributions than we have ever had and may we not be disappointed. Since God is on our side we cannot fail.

W. J. Hudspeth,  
Hopkinsville, Ky., Nov. 24, 1906.

### THE ST. LOUIS MEETING.

The meeting at the First church, which lasted three weeks, resulted in seventeen additions, a large proportion adults. It was a remarkable meeting in many ways. The pastor, John L. Brandt, held a meeting with home forces less than a year ago, resulting in 170 additions and the field has been kept well gleaned. It was remarkable also because Bro. Brandt was only just recovering from a serious illness. It was remarkable also because of the paucity of advertising for so large a city. It was almost impossible to get any mention in the papers and but for Bro. Brandt's work on one of the dailies there would have been scarcely a mention. All the meetings in the campaign fared alike in this, owing perhaps to the fact that comparatively no preparations for the simultaneous campaign were made until the evangelists were well into their meetings, making it too late for much concerted action. I found the people

of the First Church eager for their meeting and under the splendid leadership of Bro. Brandt ready to second all my requests. Until the meetings started, Bro. Snively had preached necessarily for several weeks and with the earnest messages of Bro. Brandt from the sick room had kept the meetings well before the people. Additions started from the first and continued every service to the last. Nearly a hundred came the last week. The meeting was all too short. The brotherhood little realizes what a great church Bro. Brandt has built about him in that difficult down town section. He is one of the popular preachers and his influence is felt everywhere. As a preacher he has few superiors and as an organizer few equals. He draws largely from a student population and a majority of men attend his church. He is pre-eminently a man's preacher. Scanned close this note is without a mention of Sister Brandt's work in the Chinese class. Five of her "boys" confessed the Savior Sunday morning. There were several Catholics and individuals of local note among the converts. It was a supreme pleasure to be the evangelist in such a church and with such a man. The preachers of St. Louis are a noble set of men. Their field is one of the most difficult I know. The great soul of J. H. Garrison was a benediction at all our reunions. I shall never forget the occasion of his entertaining the evangelists at lunch in one of his office rooms and the fellowship and sane advice he gave to a body of eager, nervous, hard worked evangelists.

Herbert Yeuell.

The path of duty is still the predetermined path.



## SLEEPING TALKING DOLL FREE



We are giving away this life-like talking Doll and Tea Set. Dolly is 17 inches high, completely and fashionably dressed from hat to shoes, including undershoes, stockings, etc. She goes to sleep by closing her eyes and says "Papa" and "Mamma" plainly. Dolly is a living beauty — none better. The tea set consists of 26 pieces of fine chin, hand-painted pattern.

**JUST SEND YOUR NAME** to us and we will send you on credit 10 handsome art pictures, 100 cards, 100 postals, 100 post cards, the \$2.50 collector, and this beautiful doll and doll's tea set will be sent you at once. Our pictures are now, in many colors, with stamped frames, tremendous sellers and you can dispose of them in half a day. We also give the doll a Lord's Prayer Chain Locket with long neck chain as extra present to those who answer this ad the first time they see it. Charm suitable for doll or child, gold finished, with complete Lord's Prayer on reverse side. Just write for pictures today. We pay all postage, run and take back goods. Over 1,000 references. GENE CLARK, President, 63 WASHINGTON STREET, DESK 55, CHICAGO, ILL.

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1500 students enrolled last year.  
Fine location. Low expenses.  
Excellent equipment.

**DISTRICT ORGANIZATION.**

We have just held the first series of district conventions that our people have ever held in Southern Kentucky. This part of the state was districts at the last South Kentucky meeting held at Murray in May, and in accordance with the resolution there adopted, the district conventions were held this fall in every district. It is safe to say that we have reached fully five hundred people who had never attended a convention of any sort presenting our work. We have effected an organization in every district and selected time and place for the next convention. These district meetings should prove of great value to all interested. In every district, save one, the C. W. B. M. held a joint session. We hope next year to hold a joint convention in all the districts. We give a list of the organizations:

18—President, R. H. Crossfield, Owensboro; vice-president, P. W. Berkshire; secretary and statistician, H. B. Self. Next convention, Calhoun, October 22-23, 1907.

19—President, S. B. Taylor, Beaver Dam; vice-president, Robt. Frazier; secretary and statistician, C. P. Austin. Next convention, Central City, November 9-10, 1907.

20—President, W. T. Wells, Bowling Green; vice-president, J. U. Potter; secretary and statistician, H. Wade Hampton. Next convention, Russellville, November 7-8, 1907.

21—President, J. W. Ligon, Corydon; vice-president, S. F. Fowler; secretary and statistician, S. L. Jackson. Next convention, Madisonville, October, 1907.

22—President, John C. Gates, Princeton; vice-president, John S. Crenshaw; secretary and statistician, W. H. Jones. Next convention, Cadiz, October, 1907.

23—President, R. O. Hester, Mayfield; vice-president, W. K. Hall; secretary, Henry Hazotte; statistician, Miss Jessie Hay. Next convention, Paducah, November, 1907.

R. M. Hopkins.  
Louisville, Ky.

**KENTUCKY WORK AND WORKERS IN MISSION FIELD.**

H. L. Atkinson is getting a good grip of the work at Hazel Green and West Liberty. At the former place repairs are in progress on the house of worship and hopes are entertained that a new building will be erected at the county seat of Morgan. Many plans have been formed for more effective work in that important territory. Six added at Hazel Green.

There were seven added in the work of S. J. Short in the Big Sandy Valley. He is moving to East Point, Johnson county.

Wellsburg was helped by a visit from E. T. Hays and he reports the work as prospering.

Wm. Stanley is besought by the Campbellsville people to remain there and the Board is most earnestly urged to continue help to that important field, where the few people we have are willing to do more for the cause in comparison with their ability than most of our people.

Worthville had six additions and Earl B. Barr says Sunday School is splendid and audiences fine.

Beattyville is moving on well under the ministry of J. S. Mills. Much improvement is needed on house of worship

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### No. 2.—This beautiful suit is made

nine-gored skirt, seams tailor stitched, as shown in the illustration.

Front of waist has three wide box plaits with clusters of small tufts between. Back and

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Stock Collar with turnover effect. Colors—white, black,

Siciliana—Colors—white, black,

brown and navy.....\$7.50

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Fancy Grey Suitings.....\$9.25

Sample of this suit submitted upon receipt.

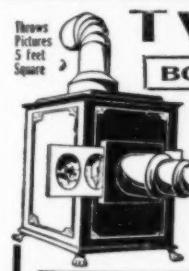
No. 3.—This extremely pretty suit is made of light weight poplin in white and Alice blue only. Eleven gored skirt with double stitched  $\frac{1}{2}$  inch plaits. It was designed to give its a wide circular effect at the bottom. Jacket laces laid in  $\frac{1}{2}$  inch plaits to match skirt, and is finished with Baby Irish Lace. Price \$6.

Same style in silk, \$10.50

Price.....\$10.50

Same style in Grey Suitings, \$9.00.

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BOTH FREE

iron, with gold feet, side door, inside reflector, and a large lamp base and glass chimney. Two fitted with two special strong telescope lenses, and slides containing sixty (60) pictures in colors. You can give exhibitions with this lantern and charge admission fee. The Pocket Stereoscope is a perfect miniature stereoscope, good strong lenses which magnify and vivify the views so they appear like life. 50 double stereoscope views in colors supplied. Both views are in 10x12 size. Price \$2.50. Sell them at 25 cents each, and send me the \$2.50 collected, and same day received I will send you the Magic Lantern, with 60 views, and the Pocket Stereoscope, with 50 double views. BOTH for selling the 10 pictures. Large pictures 10x12 size. Price \$1.00 each. These are magnificent and sell on sight on my new plan. Just send me your name today and the 10 pictures will be sent you postpaid by return mail. Don't hesitate. I run all the risk and trust you. Write me today.

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Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking or after eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Charcoal Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but, on the contrary, great benefit.

A Buffalo physician, in speaking of the benefits of charcoal, says: "I advise Stuart's Charcoal Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Charcoal Lozenges than in any of the ordinary charcoal tablets."

Send your name and address to-day for a free trial package and see for yourself. F. A. Stuart Co., 56 Stuart Bldg., Marshall, Mich.

God knows us through and through. Not the most secret thought, which we most hide from ourselves, is hidden from him. As then we come to know ourselves through and through, we come to see ourselves more as God sees us, and then we catch some little glimpse of his designs with us, how each ordering of his providence, each check to our desires, each failure of our hopes, is just fitted for us, and for something in our own spiritual state which others know not of, and which, till then, we knew not. Until we come to this knowledge, we must take all in faith, believing the goodness of God toward us.—E. B. Pusey.

Thanksgiving makes our prayers bold and strong and sweet; feeds and enkindles them as with coals of fire.—Luther.

and the situation demands the continued help of the Board.

Eighteen additions constitute one of the items in the report of G. W. Adkins. R. B. Neal is urging the employment of this young brother for all his time as an evangelist and predicts great results from his labors—that he will rival D. G. Combs as a recruiter.

The church at Bellevue, Boone county, has G. H. Hinnant as minister to succeed Edgar C. Riley. Three added and interest good.

L. B. Haskins tells us that one baptism occurred at Erlanger. It is good to report that he will remain at Erlanger and will also preach half time at Ludlow. This makes a splendid field and really each congregation ought to have a man for full time.

D. C. McCallum says that the interest in the work is being well sustained. There were sixty-seven added during a meeting that closed the last of October—O. J. Young doing the preaching. The new converts are attending the services well.

Latonia has recorded another victory. Fifty added during the past month—forty-six of them during a meeting in which P. H. Duncan helped H. C. Runyon and the church. Brother Duncan lives in the home of Brother Runyon and has been interested in the work there since he, in conjunction with Geo. A. Miller, started the work. People turned away at almost every service for lack of room to furnish even standing room.

The work of J. W. Masters in Harlan and Bell counties shows splendid results. Thirty-seven added. Among them a minister of another preacher for whom Masters predicts great usefulness among us. High water interfered much with his work.

The work of W. J. Cocke at South Louisville resulted in more than thirty additions. Much regret was felt that he could not remain for a week or two longer. He went from there to Pikeville, in the great county of Pike, to help C. M. Summers and the church. A new house of worship is assured in this important field. \$2,000.00 given by one Disciple. It is proposed to build a house worthy of the cause in the county seat of this largest county in Kentucky—save one. He says that C. M. Summers is doing well in that work.

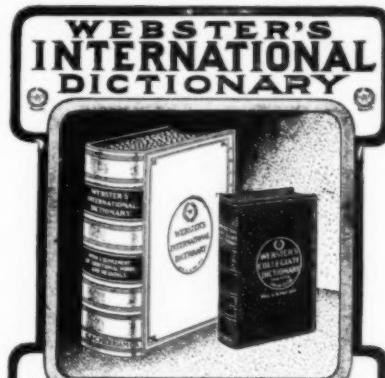
Two added in the work of H. L. Morgan in southeastern Kentucky—and \$83.00 raised for local work.

Jackson county has the services of Z. Ball as an evangelist and his first month's report shows eleven added and much other good done. He will do good there and Broadway Church, Lexington, will not be ashamed of the work of their evangelist.

D. G. Combs has gone to Florida for a rest and he will preach the gospel at Leesburg, Fla., while he is resting. He has been forty years in the field without a vacation. Listen: "I will come back at once if you don't want me to lose the time. I have been in the work forty years and never took a vacation. Let me know how long you are willing for me to stay, sure." His report for November shows 19 days, 31 sermons, 38 additions, a divided congregation united and an unfinished house of worship to be completed. May the Lord bless this tireless and loyal servant of the Cross.

H. W. Elliott was at work all the month at home and abroad.

We have not received very large re-

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DAILY	9:00 P. M. 7:10 A. M.	DAILY
	11:30 P. M. 7:45 A. M.	

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We urge prompt remittance on the part of all who have taken the offering and plead with the congregations that have not done so to lose no time in taking the offering. Do not allow another month to pass without paying your respects to this great work. Directly other interests will be demanding your attention and dollars and Kentucky Missions will be kicked and cuffed out of the way like a Thanksgiving football. Lend a hand now.

H. W. Elliott, Sec.  
Sulphur, Ky., Nov. 29, 1906.

#### EUREKA COLLEGE NOTES.

J. W. Street is holding a meeting this week in Mackinaw.

Myrtle Parke supplied Nov. 23 at London Mills for Mr. Burr.

Prof. Jones has been preaching at El Paso the last two Sundays.

Walter Zimmerman supplied recently at Washburn.

A meeting was held two weeks ago in the chapel in the interest of "Women's Suffrage." Mrs. Ella Stewart of Chicago, president of the Equal Suffrage Association of Illinois, and Mrs. Park, head of the movement in Massachusetts, addressed the meeting. A society has been organized among some of the students and members of the town to support the movement.

Henry Genders has accepted a call to locate with the church in Farmer City after commencement.

Prof. W. T. Jackson attended a convention of high school teachers in Champaign last week.

Rufus Finnell is holding a meeting in Wapello for J. D. Howe.

Mr. Burr has been called to preach for a Union church at Cisne Park half time.

The writer has supplied the last weeks at Streator for Chas. D. Hougham, who is in a meeting at Minonk.

Quite a number of the students spent Thanksgiving at home last week.

J. H. Bullock.

The blessedness of life is that we can hide nothing from God.—George Macdonald.

Of His high attributes, beyond the most, I thank my God for that omniscient eye beneath whose blaze no secret thing can lie

In His infinitude of being lost.  
I bless my God I am not wrecked and lost

Upon a sea of doubt, with power to fly  
And hide, somewhere, in immensity,  
One single sin out of His reckoning crossed.

For even there, self-conscious of its thrall,  
Would spring the terror: "If He knew the whole

And tracked this skulking guilt out to its goal,

He could not pardon." But, or great or small,

He knows the inmost foldings of my soul,  
And, knowing utterly, forgives me all.

—Margaret J. Preston.

Be willing to be anything, anywhere, at any time, that God may be glorified.

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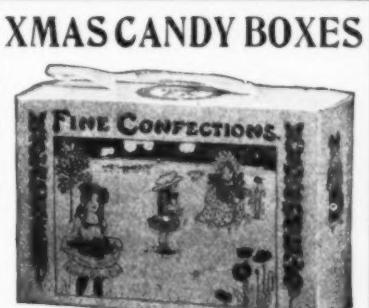
(Continued in next issue.)

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